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Mather.

DISSERTATION

Concerning the most venerable Name of

J E H O V A H.

By SAMUEL MATHER, M. A.

Pastor of a Church in Boston, New-England.

Ye worship ye know not what : We know what we worship,
&c. The Words of the holy Jesus, in Job. IV. 22.

— *I found an Altar with this Inscription, TO THE UNKNOWN
GOD : Whom therefore ye ignorantly worship, Him declare
I unto you. The Words of the Apostle Paul, to the
wise People at Athens, in Acts XVII. 23.*

*Nos verò discamus ex DEI verbo non tantum sapere, sed etiam
loqui.* Bez. Epist. VII. P. 71.

*In re magna ac maximè necessaria quemcunque conatum opinari
esse laudandum ; & si facultas fortasse desit perscrutandi, non
improbandam tamen esse voluntatem experiendi : Quamobrem
accedamus ad Rem, DEO ipso in nostrum auxilium invocato,
&c. Sigon. De Repub. Hebræor. Lib. 1. P. 3.*

*Te facile nostro Scripto da, quaso, JEHOVAH :
Dirige sis sacro flamine cuncta tuo,
Votum Docti Crinesii in
Discurs. de Confusione Linguar.*

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B O S T O N

TO his Honorable and Re-
verend, Learned, Pious
and judicious Friends and
Correspondents,

Both on the other Side of the Atlantick,
And in these American Regions ;
The following Dissertation,
Notwithstanding its Imperfections,

In Testimony of his Esteem and Regard for them,

Therefore is inscribed ;

And unto their Judgment
it is especially submitted,

By their respectful Friend,
and most humble Servant,

S. MATHER.

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THE INTRODUCTION.

INTENDING, by the Help of **JEHOVAH**, to write a *Dissertation concerning his most venerable Name*; and being very sensible, how difficult it is, and even dangerous, † to write the Things which are true and right concerning the Divine Being; I would enter upon the Task proposed; and then prosecute it, with a becoming Caution and Fear and Humility.

FAR am I from thinking, that any of the Sons of Men, and much less that I, have gained a comprehensive and thorough Knowledge of the supreme Majesty. *This Knowledge is indeed too high for the most enlightned and wise among Mankind*: It is beyond the Reach of their short and low Capacities. But, as *I am more foolish than a Man, and have not the Understanding of a Man*; surely it becomes me to acknowledge, that *I have neither learned Wisdom, nor have I the Knowledge of the Holy Ones.**

BUT may I not nevertheless hope, that, thro' the divine Blessing accompanying careful, serious and laborious Researches, *I, as well as others*, may have gained the *Perception of some Things*, which it may be proper to impart; and that I may communicate these Things in such a Manner as may be instructive and edifying; that so the *Knowing* may be in some Measure entertained by them, and the *devout and pious* may be directed and quickned in their Devotion and Piety by the Communication of them?

It is, as I trust, my sincere Desire and Aim to promote the *Knowledge*, the right and scriptural Knowledge, of the divine Name, according to my best Understanding and Capacity, by this *Performance*, or rather this *Attempt*. And whatever be the Reception of this *Essay*, which is the first of the Kind that has been published in *New-England*; and however it may fare among Persons of various Judgments and Persuasions in religious Matters; I commend it to the *gracious Acceptance of the glorious Being*, to whose Honor and Glory it is peculiarly consecrated. May he mercifully overlook and forgive the *undesigned Errors and Mistakes*, which may be advanced in it! And may *what of Truth* there is contained in it, so far

as

† Vera dicere de Deo — etiam sit periculosum.

Cyprian.

* So the Hebrew runs in Prov. xxx. 3.

The INTRODUCTION

as it is sincerely and incorruptly conveyed, be candidly received and cordially embraced to his Approbation and Complacence!

I HAVE now one special Favour to ask of the Reader: And *This* is, that he would not form and pass his Judgment on this Essay from reading a *Part*, or *Section*, of it only; but that he would give the *Whole* a *serious Reading* and attentive Consideration: And then I shall have some Hopes, that, if he pass not a quite favorable Judgment, yet he will not pass a severe one.

FROM Respect to the Readers, who are not versed in the *Hebrew and Greek Languages*, I have thought it adviseable, not to insert the *Hebrew and Greek Words*, recited in the following Attempt, in their proper Characters; because I had no Desire to puzzle and perplex them, and interrupt their Reading, any more than was just necessary: But I have written these *Hebrew and Greek Words* in such Letters as they know, and may be a little more grateful and satisfying to them, as they may in a Manner read them.

It must be supposed, and indeed reasonably expected, that, in a Work of this Nature, a great many learned Writers must be consulted and examined, and their Sentiments must be produced and weighed: And accordingly it will be found by the Reader, that these Things have been done. And it will be allowed unto me to declare, that I have endeavoured to give unto all the Writers, whom I have searched, the *full and entire Credit* of the Passages, which I have cited from them: And, if in any one Instance I have failed of so doing, it has not been with any Intention to their Disadvantage, or put off their Sentiments for my own Discoveries.

As the Church and People of *JEHOVAH* have a Right to know, how they, who are *public Teachers*, spend their *Time*, and improve their *Powers and Capacities* for being useful unto them; We have also a Right to their *good Offices and Prayers* for us; and accordingly we demand and expect these: And, if we cause our *Professing* to appear unto them; we may well hope, that they will receive Advantage and Comfort from our Instructions, and give us the Satisfaction of *beholding their Improvement* in divine Knowledge, and render unto the Father of *Lights and Mercies*, thro' the Mediator, the unrivald Glory of it.—For of Him, and to Him, and through Him are all Things: To whom be Glory forever: AMEN.

T H E
FIRST PART.

*Containing Scriptural Discoveries, concerning
The Divine Being, from his various Names.*

THE Knowledge of the Divine Being is, of all Knowledge, the most excellent and valuable, as well as the most necessary. And as it is Part of our *Errand* into this World, so it is a great Part of our *Business* in Life, to attain this Knowledge of the DEITY through the Redeemer: For *This is Life Eternal.*

The Light of Nature, whatsoever Discoveries it may afford of the divine Being, and however it may be extolled and magnified on this Account by some, and that even to the Disparagement of divine Revelation; yet could never discover the divine Essence in the Mediator and Redeemer, and as manifested by Him.

A divine Revelation therefore was quite necessary for this: And blessed be the Father of Glory, that he has favour'd us with This, that so we might have the Light of the Glory of JEHOVAH shining on us from the Redeemer.

It is in the Writings of the old and new Testament, that we are favoured with this divine Revelation: And we are therefore

fore most highly to prize them, and thankfully to improve them: And we ought to use the best *Means and Helps* for getting a right, satisfactory and saving Understanding of them.

Now, among these *Means and Helps* for this, I cannot but look upon an *Acquaintance with the inspired Originals* as a very considerable one.

It would therefore be adviseable for all, who have Opportunities and Advantages for it, to gain such an Acquaintance with the *inspired Bible*, that so they may not be wholly obliged to any *fallible Interpreter*, for conveying unto them their *supposed Sense* of their heavenly Father's Mind and Will.

But it must in a peculiar Manner be the Duty of all such as would qualify themselves to be *public Teachers* of others, to furnish themselves with some tolerable Skill in the *Hebrew and Greek Languages*, wherein alone the divine Revelation is by Inspiration given unto us, that so they may be able, from their own Examination and Knowledge, to teach and enlighten others.

So several famous Synods in *Holland and West-Friesland* have judged: And hence they have determined that no Persons should be admitted into the *ministerial Office*, but such as can evidence some Acquaintance with these *Original Languages*, wherein the Holy Scriptures are given by Inspiration unto us.

And here it may be particularly advised, that such as are *Candidates for the holy Ministry*, should be tolerably well versed in *Hebrew*: For it is certain, that the great Doctrines concerning the *Divine Essence*, and concerning the *Messiah*, are originally, if not principally, contained in the Writings of the *Old Testament*.

And if we consult the Writings of the *New Testament*, we shall find, that the Writings of the *Old* have therein a great and constant Regard paid unto them: And as continual Re-

ference
The learned Ravis of Berlin, in his Discourse concerning the Eastern Tongues, says, I beseech the Ministers, as they will answer it at the last Day, that they will not any more ordain such Men, as know not God's Tongue: And, if that most reverend Order of Men cannot find it within their Hearts to do this so necessary a thing; then beseech I the Magistrate — to use his Authority, and provide that there may not be any Man ordained — let him have ever so many Calls, — except he be able to make good his Profession out of the Hebrew and Greek Original, in the Old and New Testament, &c.

ference is had ; so constant Appeals, are made, unto These, with Respect to these great and important *Doctrines according to Godliness*.——Thus——

Our great Lord and Master in divine Things JESUS CHRIST advised the *Jews*, as in Joh. v. 39. Search the Scriptures ; for in them ye think ye have eternal Life ; and they are they, which testify of me. And we find the Apostle Paul, inspired by CHRIST himself, yet, in Act. xvii. 2d & 3d Verses reasoned with the *Jews* in their Synagogues out of the Scriptures ; opening and alleging, that CHRIST must needs have suffered and risen again from the Dead, and that this Jesus, whom I preach unto you, is CHRIST.—And, at the 11th Verse in the same Chapter, the Bereans are commended as more generous than the Thessalonians, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily whether those Things were so.

By the Scriptures here mentioned, we are to understand the holy Writings of the old Testament. These therefore are to have a continual and great Regard paid unto them ; and they are, out of Obedience to our divine Lord, to be carefully consulted by us ; and that in the Use of those Aids and Assistances, which are allowed us for the Understanding of them, that so we may know the Truth as it is in Jesus.

And had some learned men, of the highest Fame for Penetration among Scholars, been as well acquainted with these Writings, as with the profane Writings of Greeks and Romans, and with scholastic and metaphysical Authors, I am persuaded, that they would not have embraced such Errors, nor discovered to the World such unacquaintedness with divine Truths.

But if it be here enquired, how the divine Being has discovered and manifested something of Himself in the holy Writings ? We must give Answer to the Enquiry in the following Manner.

The divine Being, who dwelleth in Light unapproachable, whom no Man hath seen nor can see, in Condescension to finite Understandings and human Weaknesses, has been pleased to discover and manifest HIMSELF by several Names, that so something by Means of these may be known by us concerning Him.

B

Indeed

Indeed this great and glorious Being has no Need or Occasion of *Names*, as the human Race have.—For *Names* are used for the *distinguishing* of Persons and Things in the World.

As for the first Man upon our Globe, he had no other Name given unto him but the Appellation of *Adam*,* or Man: For that seems to be the Intent and Meaning of *Adam*. And there was no Need or Occasion of any other Name for him: Because, as there was then *but one Man* appearing on the Face of the Earth, there was no Need or Occasion of any *proper Name* to distinguish him from other Men.

But as there are now many, yea vast Multitudes of Men upon the Earth, they have for *Distinction's* Sake their *proper Names* given them; and it is quite convenient and requisite, that for this End they should have *them*.

Now there is but one divine *Essence*: And as this is but *One*; yea HE is *unissimus*, most perfectly one, there cannot be any Name properly belonging unto HIM, as *Names* belong unto Men and other created Beings.

If indeed this divine Being should appear unto us in any Degree, as HE is *in Himself*, and we were made in some tolerable Degree *capable* of sustaining this divine Appearance; yet there is Reason to think, that we could nevertheless know *but little*, and even *next to nothing* comparatively, concerning HIM: Because, as we should be but *finite Beings* still, and of but limited Capacities, HE would *still be infinitely beyond our Comprehension*, and even exceed our full and just Apprehensions.

In Consideration therefore of our *being finite at our best Estate*, and in Condescension to our *present Weakness* and Infirmities of Mind and Understanding, HE *has been pleased to call Himself by several great and worthy Names*, and to describe and make known Himself, as far as HE has judged fit and proper unto us, by *These*.

The learned Dr. *Vallesius* § has observed, Since GOD cannot be defined, or nominated, according to his Substance or proper Essence, because this cannot be known by any living mortal; it is necessary therefore, that He should be named from *those*

* *Leusden. Philolog. Hebr. p. 327.*

§ *Francisc. Valles. De sacra Philosoph. p. 110.*

those good Things which he communicates unto Creatures ; All which good Things, inasmuch as they are not simply, but after a Sort, in Creatures ; it is necessary that they should be in God, and that in a certain more eminent Manner.

And now as *Men* are known and distinguished by their Names, and especially your great *Men and Sons of the Mighty* upon Earth are spoken of and addressed by others in a peculiar Way by and from their *Titles* ; Thus the divine Being has seen fit to distinguish Himself, and to make Himself known, by various, excellent and very glorious *Names and Titles*.

These Names and Titles all belong to the same divine Being, who has the venerable Name of *JEHOVAH* belonging unto him : And therefore, whenever we consider the *Latter*, we should take the complex *Ideas*, which arise from those other *Names and Titles*, into our serious and reverent Consideration.

Previously then to our treating more directly & immediately concerning the venerable Name of *JEHOVAH* ; we shall now write concerning those other great and glorious *Names and Titles* of the divine Being, by which He has seen fit to distinguish Himself, and give some Discoveries of his Being and Glories to the happy People, who are favoured with his Revelation.

CHAPTER I.

Concerning those *Names and Titles* of the *DIVINE BEING*, which are also given to some *superior and more excellent Creatures*.

THE *Divine Being* is pleased to reveal and manifest Himself by diverse *Names and Titles*, which are also given to some superior and more excellling *Creatures*. For, besides *Those*, which we may call the *essential Names and Titles* of the divine Being, there are *Names and Titles*, by which He is described which are *not essential* : For they do not express and signify concerning the *divine Essence*, but concerning some *divine Property and Perfection*, or *Effect* of his *divine Nature*.—And of these *Names and Title*, do some *Creatures*,

Creatures, who are made after the divine Image and Likeness, *partake*, as having them in some Degree belonging unto them.

We are indeed to apprehend, that whatsoever is amiable and excellent, great and glorious in any Creature, is *firstly in the Creator* of all; but then in a more eminent Manner, and an infinitely higher Degree than in all created Beings.

But we must further observe also, that the desirable Properties, the Excellencies and Perfections of *Creatures*, will help us *in some Measure to understand a little* concerning the divine Nature and Glories.

And since those *Names and Titles*, whereby superior and more eminent Persons are known, are in the holy Writings ascribed to the divine Being; we are hence taught, that *those Excellencies and Perfections*, comprehended in those Names and Titles, must be originally, essentially and infinitely in the divine Being.

SECTION I. Concerning the Name of EL.

IN the *first Place*, There is the Name of EL, which is usually, tho' judicious Writers say not justly, translated GOD. Thus it is written in our Translation, in 2 Sam. xxii. 32, *For who is God save the Lord, and who is a Rock save our God?* But it runs thus according to the Original, *Who is EL save JEHOVAH, and who is a Rock, or strong one, save our ELOHI?*

Several learned Hebraicians will have the Meaning of this Name to be *the strong & powerful Being*. Thus Mr. Robertson thinks, that it means *the strong God*; and that it is one of those glorious Names, by which is denoted his *omnipotent Power & and Strength*.—So the learned Rivet says, in one Place, that it signifies *the strong God* †; and in another Place, ‡ that it is a *divine Name derived from Fortitude*; and it is taken either *substantively for God himself*, or *adjectively for the strong and powerful one*: And as he thinks, that it is derived from *Ajal*; so our Robertson says, that it is contracted as it were of the primitive Noun *Ejal*, which signifies *Strength and Power*.

Our

* Robertson's Gate to the Holy Tongue, p. 124.

† Rivet in Psalm. Prophet. p. 490. ‡ p. 679.

Our Translators of the Bible also have judg'd *This* to be the Meaning of it from a Word, which is near a-kin to it, when they rendered, as in Psal. lxxxix. 6, *Who in the Heaven can be compared to the LORD? Who among the Sons of the Mighty, can be likened unto the LORD?* Tho', according to the Original, it runs, *Who in Heaven can be compared unto JEHOVAH? Who among the Sons of ELIM* (which Arias Montanus renders *the Gods*) *can be likened unto JEHOVAH?*

The learned *Majus* indeed insists, that this Word is badly rendered *the Mighty One*,* or *the Mighty GOD*: For it is his Thought, that the *Great Ones* are called *ELIM* in Hebrew not from their Strength, but their Dignity: And he affirms, that *EL* is a Name of the divine Nature, and has its Epithets, as appears to him from many Places in the Bible.

But supposing this Original Word, *EL*, as the greater Number insist, doth signify *the mighty, strong and powerful Being*; it may then intimate unto us, that the divine Being has greater Power than any Creatures, or all other Beings have; and that the Power of all created Beings is derived from Him: And they must have had this Idea of it, who have translated, *EL ELIM* in Dan. xi. 36, (which is rendered in our Version *the GOD of Gods*) rather *the most Potent of all Potents*,†

There would therefore be no Power, or Strength, in any created Being, if *EL*,‡ if the Source of all Power, did not communicate the same: For *EL*, the divine Essence, is the Source of all Power and Might. All Power and Might is in Him originally and absolutely: And consequently there can be no Power and Strength in any Creatures, but only derivatively, and by Way of Participation.

It may not be amiss to add here, that *Junius* and *Tremellius* had the same Apprehension of this Name as the Generality of Interpreters: And hence they usually render it *the strong GOD*. And *Amandus Polanus* asserts, that *EL* signifies *GOD to be most strong, and Strength itself*; and that He gives unto all the Power and Strength, which they receive. §

But

* *Histor. Animal. Sacr.*

† *Gale's Court of the Gentiles, Part IV. B. ii. p. 242.*

‡ *Buxtorf. De Nominibus Dei Hebraic. Thef. 45.*

§ *Amand. Polan. Syntag. Theolog. p. 140.*

But there is a late learned Writer and great Critic in Hebrew, who affirms, that he can find but one Instance, where the Word EL signifies Strength. * He gives it as his Judgment, that this Name comes nearest to the Hebrew Word **HEL**, which signifies to *send out Light and irradiate*: He declares that it is a *Name of the divine Essence*; and that *This and JEHOVAH are synonymous*: And indeed it looks so, from *Moses* crying to JEHOVAH, and calling him EL, in Numb. xii. 13; and from 1 Sam. i. 20. where we read of, a good Woman's *conceiving and bearing a Son*, in Answer to her Request; and her calling his Name SAMUEL, *Asked or Heard of GOD*: *Because*, said she, *I have asked him of JEHOVAH*: And, in the 27th V. following, she says, *For this Child I prayed: And JEHOVAH hath given me my Petition, which I asked of him*. And thereupon she gives *Glory to JEHOVAH* in a Song of Thankfulness: And may we in like Manner *ask divine Blessings of EL, of JEHOVAH*, and give Thanks to Him for them!

He, the same Author cited before, thinks also, that *Helios*, Greek for the Sun, is derived from hence: And he cites several Passages, from which he concludes, that the Name EL should be rendered *the Irradiator*, and not otherwise.

Now I do not see, but that this Difference may be adjusted and settled; and we may, for this End, fitly render the Word, wherever we meet with it in the Writings of the Old Testament, *The irradiating Power, or the powerful Irradiator*; For the *irradiating Power* is originally in Him: And, so far as any created Beings are *irradiated and strengthened*, it is the *powerful Irradiator*, who causes them to be so. And, for this Reason, all, who are *divinely irradiated and strengthened*, should, according to their Capacities for doing it, *render all fit and suitable Acknowledgments and Glories unto him*.

It may be observed here, that this Word is variously rendered in the *Septuagint*: For it is sometimes rendered by a Word, which signifies *powerful*; sometimes by a Word, which signifies *strong*; and sometimes by the Word, which we usually render *Lord*.

And now this Word, tho' it is often given to the *Essence Divine*; yet it is ever and anon given to the *Messiah*, the Son of GOD and Saviour, of the World, as having the *divine Essence* in Him. Thus

* *Mosis sine Principio*, in English, p. 48, 50, 51, 52.

Thus, when the *Coming of the Gentiles* into the Christian Church, in the Room and Stead of the *Body of the Jewish Nation*, is foretold, it is thus predicted, in Hof. i. 10, *It shall come to pass, that, in the Place where it was said unto them, Ye are not my People, it shall be said unto them, Ye are the Sons of the living EL; i. e. the Children of the Messiah: Concerning whom it was also prophesied, in Isa. liii. 10, He shall see his Offspring.*

And as it is generally agreed by Christian Expositors, that the *Messiah* is to be understood by the *Sun of Righteousness*, in Mal. iv. 2, who should arise to them, that fear the divine Name, (probably that Name, which the Messiah proclaimed in the Hearing of Moses) with Healing in his Beams: We are hence led to acknowledge and glorify *Immanuel, or EL with us* and in human Nature: For he has the irradiating Power: And in him is Life, and the Life is the Light of Men: And He is the true Light, that lighteth every Man, who cometh into the World.

Now may this glorious [*Shemosh*] *Sun of Righteousness* shine on our *Darkness*! And may our *Darkness* so far comprehend, or perceive and experience, his irradiating Power and Influence, as that we may be changed by it into the same Image, from *Glory to Glory*, even as by the Spirit of the Lord!

SECTION II. Concerning the Names ELOAH and ELOHIM.

THERE is also the Name ELOAH, which is in the singular Number, as in Job xii. 4, and Psalm xviii. 32. And the plural Number of it is ELOHIM: And, since there is the singular Number to this Word, it is plain, that the Plural is not used for the Want of it.

ELOHIM is the Name, by which the divine Being is called in the very first Verse of the Bible, and indeed almost in every Verse of the first Chapter of the Bible. And hence a learned and judicious Divine sees Cause to frame this Argument; HE, who created the Heaven and the Earth, is the ELOHIM: But the Father, Son and Holy Spirit created the Heaven and the Earth: And therefore the Father, Son and Holy Spirit is that ELOHIM.* There

* Rivet. Exercitat. in Genes. p. 9.

There is some Disagreement, it must be allowed, about the right Way of *reading and pronouncing* this Word, and about the *genuine Signification* of it. — It is indeed very difficult for us to gain the sure and certain Way of reading and pronouncing it: And since we have no inspired and infallible Person to teach it unto us; it is not worth our while to contend, or dispute, about it: But we may as well be contented with the present Reading and customary Pronunciation of it.

But, with Regard to the Intent and Meaning of it, it is proper and needful, that we should be inquisitive, and careful in our Enquiries.

It may therefore be noted, that some think it to be derived from the Hebrew Word *Aulab*, which signifies to *worship*. * And some learned Men have derived it from the Arabic Word *Alalab*, to *adore and serve*: And particularly the most learned *Hottinger* has taken a great deal of Pains to confirm this Sense of it from the *Ethiopic*, as well as *Arabic*, Language. And, if the Word be derived from hence, it may give us to understand, that *the Divine Being*, and He alone, is the proper *Object of divine Worship*: And indeed, as He is so, according to the Direction of our blessed Lord and Saviour, in Matt. iv. 10, *We should worship the Lord our God, and Him only should we serve*.

The noted Hebraician *Bythner*, tho' he thinks, that *ELOAH* agrees with *EL*, or *powerful*, as he understands it; yet apprehends, that he finds some Footsteps of this Name impressed on the Greek Word *Eleo*, or *I pity*. †

Pineda affirms, that in the *Chaldee* there are but two Names of the divine Being; One is *Jeia*, which is *JEHOVAH* abbreviated; and the other is *ELOAHCA*, thy God. ‡

Esquire Leigh says, that *ELOHIM* signifies *the Almightyes*, or *almighty Powers*§: And Rabbi *Nabban* renders the Word *Dii* in Genes. i. 1.

There are some Hebrew Doctors, who would have *ELOHIM* to be *the Name of Judgment and Power*; as they would have the Name *JEHOVAH* to be *the Name of Clemency and Grace*:

And

* *Leusden*. p. 374. *Buxtorf*. Thes. 38.

† *Bythner*. *Clavis Linguae Sanctae*. p. 23.

‡ *Pineda de Rebus Solomon*. p. 280.

§ *Vid. Ejus Critica Sacra*.

And, because in the Description of the Work of Creation there is no mention made of JEHOVAH; but ELOHIM is the Word constantly used; therefore they suppose, that it particularly intends the *Power of GOD*.

Mr. *Robertson*, remarkable for his Endeavours to promote an Acquaintance with the Hebrew Tongue, says, that some do not without Ground interpret ELOAH to signify a *Judge*; making the Root of it *Alah*, he swore; which in *Hebhal* is *Heeloh*, he caused to swear; he took an Oath, or did bind by an Oath.

The judicious *Rivet* also has observed, that some derive the most common Name ELOHIM, by which GOD is signified, from the unusual Root *Alah*, which they would have to signify properly a *Judge*: And therefore, say they, it is attributed to *Men placed in Dignity, and to Angels*.

But, as Mr. *Robertson* allows, that there is Ground for making the Root of this Word *Alah*, he swore; and *Bythner* says, that it agrees with *Elah*, he hath sworn, &c. So *Glappenburch* affirms, that the Original of the Word is from *Alah*, he hath sworn; and both *Burman* and *Hoffman* allow, that ELOHIM may originate from this Root: And to the same Purpose writes Rabbi *Mardochai Nathan* in his Concordance published by *Reuchlin*: And a late anonymous Writer further insists, that there is conveyed by this Word the *Idea of interposing by an Oath*.—Nor is it improbable, that the Apostle *Paul* may refer to this, when he writes, as in Heb. vi. 17, that *GOD interposed himself by an Oath*.

It is therefore most highly probable, that this Name is derived from a Verb, which signifies, *he hath testified, he hath covenanted, he hath sworn, he has interposed with an Oath*.

And, if *This* be the genuine Derivation of it, as it appears to be from the best Authorities we can get, and the most thorough Researches we can make; then the Meaning of ELOAH and ELOHIM appears to be the *testifying, covenanting or swearing one, or ones, or the interposers by an Oath*.

C

If

^a *Bythner* ut. sup.

^b *Robertson's* Gate, P. 96.

^c *Rivet* in *Psalm. Prophetic.* p. 487.

^d *Bythner. Clavis Ling. Sanct.* p. 23.

^e *Glappenburch* Enarrat. in *Esa.* liii.

If you would know, *how many these are* ; the Apostle John has informed us, that *there are three which testify, or bear Witness, in Heaven, the Father, the Word, and the Holy Spirit : And these three are one*, as in 1 Joh. 5. 7.—This Passage indeed is wanting in various and very ancient Copies of the New Testament : But yet it is to be found in many Greek and Latin Versions of great Antiquity : And it seems to be suitable in Connection with the Context. And even those, who seem to be *averse to its divine Authority* ; yet shew their Apprehension of it, by endeavouring to give a particular Sense to it, which will not thwart their own Imagination. And this is, that *these three are one*, i. e. *they are one*, or agree, in their Testimony.—Tis well : We are now contented with this. There are then *three in Heaven, that testify, that bear Witness, &c.* And they are said to be *the Father, the Word, and the Holy Spirit*.—And we may observe it, that *the Son* is not here mentioned, but *the Word* : And probably the Reason of this may be, because it is *unto the Son, that the Father, Word, and Holy Spirit, testify, &c.*

And now, in order to our forming more clear and just, tho' I must confess inadequate and defective, Ideas of this great and glorious *Name*, and of *the Things* intended and signified by it ; it will be proper and necessary to convey some Sentiments, which, according to our Apprehension, the inspired Writings give us : And if any please to call these Sentiments which we are about to offer, a *Digression* ; we are willing to let them pass under that Name, A Digression.

It is here taken for granted, that *there is one self-existing and independent, infinite, eternal and unchangeable Essence, and one only.*

The Light of Nature and Reason teaches this. And even Deists and Infidels in general do not pretend to deny it : Tho' there is here and there a Fool, [*'tis Nabal in the Original*] *who says in his Heart, there is no ELOHIM.* Yea the Deists glory in *This* as the grand Article of their Faith, that *there is one divine Essence* ; and this is in a Manner their only Creed. And it is greatly to be wished, that as they profess to believe, *that he is* ; they also might believe, *that He is a Rewarder of them who diligently seek him*, and they might hence

hence be excited both *secretly and socially* to seek him with the utmost Diligence, *that so they might find him.*

But shall we now, O ELOHIM, with thy gracious Permission and Assistance, write a few Things concerning thee ; and these *not in the Words which Man's Wisdom alone teacheth* ; but, as near as may be *in the Words*, and according to the *Sense of the Words*, of thine own Inspiration ? For we dare not be wise above, and beyond, what is written on this divine Subject : But we would write, as well as speak, even as the Holy Ghost has revealed, and as Men under his Direction and Influence have taught us.—However, we shall at the same Time take and improve human Declarations and Testimonies, so far as they will go, towards clearing and confirming the Doctrine of divine Inspiration.

The divine Essence then is ; or, if more common Language will suit better, the Nature and Perfections of the one self-existing, infinite, eternal and unchangeable Being are in the ELOHIM : And these ELOHIM, notwithstanding their Presence, Understanding, Power and Benignity are in all Places, and universally conversant ; yet especially reside and manifest their Presence and Glory in the heavenly World.

If you want to be satisfied about this, let me put you on consulting the following Passages to this Purpose, and seriously considering the same : Psalm CXV. 16. *The Heaven, even the Heavens are the LORD's* ; in the Heb. *The Heavens, the Heavens*, to or for JEHOVAH. Isa. LXIV. I. *I wish thou would break through the Heavens, and come down from thy Faces*, (*) as the Hebrew runs. Psal. 11. 4. *The Inhabitants*

C 2

in

(*) Milton in his *Paradise Lost*, has the following Lines, which will serve in some Measure to shew the Meaning of that Expression, *the Faces of God*, or *Elohim*, so frequently in the Old Testament used ; tho' our Translators generally carry it in the Singular.

Nor less on either Side tempestuous fell
His Arrows from the four fold Vissag'd four,
Distinct with Eyes, and from the living Wheels
Distinct alike with Multitude of Eyes :
One Spirit in them rul'd, and every Eye
Glar'd Lightning, &c.

The learned Writer of *Bibliotheca Biblic.* says, *This well digested Poetry suits better to the Mosaic Account, in Exod. xix, than any Thing he had seen.*

i
 in the Heavens, *shall laugh.* Psalm xxxvi. 5. *Thy Mercy,*
or merciful one, in the Heavens. Psal. ciii. 19. *JEHOVAH hath*
prepared his Throne in the Heavens. Psal. cxv. 3. *Our God,*
Heb. our ELOHI, in the Heavens. Lam. iii. 4. *Let us lift up*
our Heart, with our Hands unto EL: unto EL, in the Hea-
yens: And, to add no further at present, the great Teacher
 from above has taught us to address the Deity, *Our Father,*
who art in the Heavens.

On *The Glory of the infinite Effence* could not be so well per-
 ceived, acknowledged and glorified by any *created Beings,*
 that are *finite and limited;* unless the same were displayed
 in a peculiar Manner in some meer and glorious Place design-
 ed, adapted and prepared for that Purpose: And therefore,
 because the *divine Being,* who is *Love,* was desirous of commu-
 ning with the *intelligent Creatures* to be made by him: he
 framed the Heavens, and took up his especial Habitation therein
 in the ELOHIM: (*) And this, as I suppose, was the Meaning
 of the most elegant *Lactantius,* in a Passage reputed absurd
 by some Writers. (b)

These ELOHIM have the Name of the Father, the Word or
 Son, and Holy Spirit: Name we say: For our divine Tea-
 cher allows us not to say Names.

We acknowledge ourselves to be at a Loss, how to write
 safely and unexceptionably, as to this grand Article of divine
 Revelation from *human Writings:* For as the learned *Aretius*
 well observes, in his common Place concerning one God, *We*
must not think of God according to human Judgment, but as he
hath revealed himself: But, in this Revelation, he has propos-
 ed Three to us: And yet it remains a fixed Principle, that
 there is but one God.

However, as I have carefully read and examined a great
 Variety of Authors ancient and modern; I am very willing,
 that my Readers should know their Sentiments, with respect
 to the divine Doctrine, before I propose my own, and illustrate

(*) Dr. Young has plain had this Apprehension of the Thing as appears
 from these Lines in his *Night Thoughts;*

But tho' past all diffus'd, without end Shriv'ning
 His Essence; local is his Throne, as meet, &c. p. 99.

(b) *Quando nihil ante illum fuit. Ipse, quæ omnia, ex Sibi sit procrea-*

the same : And, having collected these, which follow, I am for letting them have their due weight and Influence.

Justin Martyr writes concerning three divine Subsistences, that they differ not in Essence, but in their Manner of Existence. ^(a)

Origen affirms, We religiously worship the Father of Truth, and the Son who is Truth; two indeed in Substance, but one in Concord, Consent and Identity of Will. ^(b)

Augustin declares, that, when Men ask, What is meant by the Three, all human Speech wants Power to express it : Yet we have ventured to say Three Persons ; not that it should be said, but that we may not be silent. ^(c) And it appears to have been the Judgment of the Ancients in general, that **CHRIST** was **GOD's** Son, as having the divine Substance communicated from the Father.

The very knowing *Erasmus*, writing of the divine Being, says, there are Three distinct in Properties : But the Three are the same Substance or Nature ; or, as some think a more apt Word, one Essence ; the same Omnipotence, the same Wisdom, the same Goodness. — But it altogether knows no Inequality : For no one is later in Time than the other, or inferior in Dignity : There is one Deity of the Three ; and the Three are one God. ^(d)

So says the learned *Dr. Cloppenburch*, in his *Confutation of a little Compendium of Socinianism*, There is one divine Nature, or Essence, of the Three.

Dr. Wollæbius, whose Theology is learned in our College, asserts, that the Persons of the Deity are Substances, whereof every one has the whole Essence of God. ^(e)

Dr. Ames chuses to express it thus, that the same Essence is common to three Subsistences : Whence, as to Essence, each Subsistence may be said to be of itself. And moreover there is nothing attributed to the Essence, but may be attributed to each of the Subsistences, with Regard to their Essence. ^(f)

Cellarius

^(a) *Justin Martyr*, Quest. & Respons. ad Orthodoxos.

^(b) *Origen*, Contr. Gels. l. 8.

^(c) *Augustin*, De Trinitate.

^(d) *Erasm.* Explanat. Symbol. Cateches. II.

^(e) *Wollæb.* Christ. Theolog. L. I cap. ii p. 12.

^(f) *Ames.* Madull. Theolog. p. 16.

Cellarius would have us understand, that, *to a Plurality, there is one common and the same indivisible Essence.* ^(a)

A penetrating and learned Metaphysician insists, that *the Doctrine of the divine Essence in the Son and Holy Spirit, is far from oversetting the Arguments for the Unity of the divine Being: But their Infinity is so revealed in the holy Scriptures, as really to confirm the Unity of the Godhead.* ^(b)—And indeed Reason will teach us, that, if there be not one and the same divine Essence in the Plurality; there must necessarily be a Plurality of Gods.

The noted Author of *Theologia Reformata* speaks of the Deity, as *the most blessed Essence consisting of three Persons.*—He says also, that *the three Substances have Reference to one another, and are united in one Essence.* ^(c)—And in another Place, he writes as follows, *Seeing the divine Nature, or Essence, is communicable, and yet is indivisible, if the Son and Spirit partake of the divine Nature, they must be one God with the Father: Because their Essence is the same, and is impossible to be divided or multiplied.* ^(d)

So *Bucanus* teaches, that *the Father, Son and Holy Spirit, have the same Essence, Eternity, Will, Operation, Power and Glory.* ^(e)

And an acute North-British Professor of Divinity in France instructed his Pupils, that *there is no Beginning of the divine Essence in any Person;—because there is the same eternal and most simple Essence in the three Persons.* ^(f) And the learned *Dr. Waterland* ^(g) uses a Doxology to three Persons of the same divine Power, Substance and Perfection.

Thus it is generally granted, that *the Essence Divine is but one.* And yet, from the Plural *ELOHIM* and the various Passages concerning *These*, it appears, that *this divine Essence is common to more:* And therefore it is predicated of more. Hence some chuse to express it, that *there are three Persons*

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^(a) *Cellar. Program. XV. p. 88.*

^(b) *Schibler. Metaphysic. Lib. ii. cap. iii. p. 502, 503.*

^(c) *Edwards's Theolog. Reform. Vol. i. p. 281.*

^(d) *Edwards's Theolog. Reformat. Vol. i. p. 292.*

^(e) *Bucan. Institution. Theolog. p. 4.*

^(f) *Scharpii Curs. Theologic. p. 109.*

^(g) At the End of his Preface to his *Vindication of CHRIST's Divinity.*

in one Essence : While others think, that it might be more scripturally and justly expressed, that *the divine Essence is in the ELOHIM* ; as they have the *Communion of the same Essence* : Yea it may, according to the sacred Language, be said, that *they are one* : For *the same divine Essence is in them*.

There ought not therefore to be admitted any *Degrees in the Deity* : But it should be strenuously insisted, that *the divine Essence is but one* ; and therefore, notwithstanding the Zeal of several learned and pious Men in Favour of it, *there can be no Subordination in it*, as is well noted by Aretius. ^(a)

The famous Master of the learned *Wissius* furnishes us with this judicious Observation upon this Head, *He certainly errs from the true Essence of the Father, who determines any Essence as proper to one Person, excluding the Rest, and depriving them of their Glory* : So, says he, *is an Idol feigned for the true God* : And whoever they be, that adore such a Father, and a Son who is a deified Man, in both Respects are Idolaters. ^(b)

And, whereas some Divines, not thoro'ly considering *whereof they affirm*, speak of *the Father as the Fountain of the Deity* ; the same worthy Man remarks upon it, *We are unwilling to imitate them, since it is not a proper and accurate Way of speaking* : For *the Deity is the divine Nature, of which there is absolutely no Beginning, no Fountain*. ^(c) This neither generates, nor is begotten : Nor is it more begotten in the Son, or otherwise originated in the Holy Spirit, than in the Father himself : Since it is the same numero : And so these Three are One. If therefore the Father were the Beginning of the whole Deity, positively to be understood, he would positively be the Beginning of his own Essence, which is most absurd.

And, agreeable to the Sentiments of this great Divine, are the Observations of judicious and learned Rivet, ^(e) which follow ; *The divine Essence cannot be generated, nor produced* : But it may be communicated by Generation and Procession ; which, absolutely considered in itself, will be from itself,

or

^(a) Aret. Hist. Valentini Gentil.

^(b & c) Essent. Theolog. System. p. 169 and p. 149.

^(e) Rivet. Exercitat. in Genes. p. 75.

or from none : But, relatively considered, it will be communicated by another. — And they, says my Author, who do not properly distinguish these Things, will either stumble themselves, or lay Calumnies upon others.

These Passages are but a small Collection from those, which I have by me : They are taken from Authors renowned for Learning and Piety, and several of them much fam'd for Orthodoxy too : Not that I would be accountable for all their Terms and Expressions. But I have fairly produced their Thoughts, which, without doubt, they judged to be consonant to the holy Writings : Tho' it is questionable, whether they will all be found, upon strict Examination, agreeable to them.

However it is very plain and evident from these Passages, that it is the prevailing Opinion among these Authors, as indeed it is of many others, which it would be burdensome to cite, that *there is really but one divine Being, or Essence*, whatever be their Sentiments, and whatever their Expressions concerning him : And so far, it must be allowed, they adhere to the Doctrine of the holy Scriptures.

And since it abundantly appears from this divine Revelation, that *this one divine Essence is in the ELOHIM, non liberum est nobis ab hac Patefactione discedere* ; we are not left at our Liberty to depart from this Revelation of himself unto us, as is very well observed by *Aretius*. (*)

Now then to come to *That*, which we humbly apprehend to be the Doctrine of the inspired Writings : —

The one divine Essence in the ELOHIM is the Beginning, the first and chief Cause, according to these Scriptures, of all Things. And, by Tradition from these, the Pagan Writers have learned to call the supreme Being *the Father of Gods and Men*. (b)

Thus, we consider, as the Scriptures teach us, *the divine Paternity* first of all, in a more general Way with Regard to all the Creatures ; which are all from him : For he has made, constituted and endowed them all, as they come out of his Hands : And hence he is most justly said to be *their Father*. (c)

But

(*) *Aret.* in Loc. Sup. Citat.

(b) *Hominum Pater atque Deum Rex.* *Rami Comment. de Relig. Christ.* p. 39.

(c) *Bishop Andrews* on the Lord's Prayer. Sermon vii.

But then, the one divine Essence, in the ELOHIM, is the God and Father of our Lord Jesus Christ : And as the divine Essence is in the ELOHIM ; so, from the ELOHIM, this is communicated to the Lord our Redeemer.

So the learned *Witsius* observes, that, when we read in the Beginnings of some Epistles, concerning the God and Father of our Lord Jesus Christ, GOD is called so with Regard to the Humanity, (*) and with Regard to that Covenant which there is between the Mediator and the Father. And to this Purpose, he quotes a Passage in a Dialogue wrote by *Athanasius*, As to his, CHRIST's Deity, God is his Father : But, as to his Humanity, he is his God : And he observes, that other ancient Writers say to the same Purpose ; as indeed I am sensible that they do : And he then confirms that Observation by that Text, which contains the Language of the Messiah, in Psalm xxxiii. *Thou art my GOD from my Mother's Belly.*

It will be found, as I apprehend, from the strictest Enquiry, that the Father is the common Character of the divine Essence in the ELOHIM : And so this divine Essence is called the Father with Regard to created Beings. For That, on the Account of which the divine Being is called the Father of Men and of the other Creatures, is not singular to an EL, or ELOHIM, but belongs to the ELOHIM. And hence it becomes all intelligent Beings, according to the sacred Direction, in Ecclesiasticus, *To remember their Creators.*

And indeed it looks as if the Composers of that Creed commonly called the *Apostles*, (tho' it be not of so high an Original, but was composed after their Time at successive Periods, and as Circumstances in the Church called for any Addition to it, until it was brought to its present Form :) by GOD the Father almighty Maker of Heaven and Earth, intended and meant the divine Essence : And, by JESUS CHRIST his Son, they seem to intend and mean, that JESUS CHRIST is the Son of the divine Essence. And it is our Judgment, that HE is so, as the divine Essence was communicated by the ELOHIM to his Humanity.

This indeed, as some may be apprehensive, may be found somewhat to the Dishonour of the Son of God, or at least, in-

Dishonourous

(*) *Wits.* Exercit. in Symbol. p. 103; 104.

jurious to the received Doctrine of his eternal Generation. (*)

As to this Doctrine, there is a late learned Writer, who appears to be a warm Advocate for the Scriptural Doctrine of the Trinity, who nevertheless writes with a greater Freedom and Warmth than I should chuse: *The stupid*, writes he, *self-contradicting Notion of eternal Generation, which has confounded the Christian Faith more than any other Position, is another of the Concessions of a Trinity by that treacherous Villain R. Haccodos.* (b) By which Passage, this Author gives to R. Haccodos the Credit of broaching that Doctrine concerning the eternal Generation of the Son: And it is probable, that he ought to have it.

But we shall endeavour to avoid writing in a Way so harsh and exceptionable. And since the Intention of Writing, as well as Speaking, is, or should be, to be understood, it shall accordingly be our Endeavour to write in such a Manner.

By the Generation of the Son then, we mean that Action of the Deity, or the divine Essence in the ELOHIM, by which the same divine Essence is communicated unto the Son, so as that the Son has it in like Manner. The Son therefore, with Regard to his Deity, or Essence, is very GOD, having the divine Essence in him: (c) So Dr. Owen writes. And both Calvin and Beza say, that the Son is begotten by the Communication of the divine Essence: While they deny, that any other Essence is begotten, or propagated unto him, by the Father. (d)

Now this Generation of the Son, according to the Scriptures, is from Everlasting. But then This should be aright explained and understood by us. From Everlasting, says the very learned Wilsius, (e) is a Diebus seculi, from the most ancient Time, from the Beginning of the World, from the Day in which the Ages began to run, &c.: For an ancient Time backward is designed by this Phrase. And this plainly eno^r appears from Micah vii. 14. Mal. iii. 4. Isa. lxiii. 9, & 11.—

And (a) My ingenious Friend and Correspondent for above 30 Years, Dr. Watts, writes, I knew no Text, that calls Christ the Son, considered as pure God: And if Revelation does not dictate the Doctrine of a begotten God, Reason does not at all require it, Dissert. Part ii. p. 47.

(b) I. H's Covenant in the Cherubim. p. 337.

(c) Dr. Owen's Vindictæ Evangelicæ. p. 172. 232.

(d) Beza Epist. p. 258. and p. 264.

(e) Wilsii Exercitat. in Symbol. p. 96 & 208.

And these, and suchlike Places, may be collated with that Passage, in Tit. i. 2. *Eternal Life which GOD promised before the World began; where the Greek Words signify, before the secular Times.* And the same, as modest as learned, Writer tells us, that *he knows not so much as one Example, where this Phrase properly signifies an Eternity absolutely, wanting a Beginning.* And he is allowed to be a very sound, as well as learned and judicious Writer.

There was then a *Day* in absolute Time, or before *relative Time* began, even before the Creation of the World, wherein *this Generation of the Son came to pass.* So it should seem, as some judge, from Psalm ii. 7, *Thou art my Son, this Day have I begotten Thee; that is, this Day have I caused thee to proceed from myself: (*)* Or, at least, *this Day I declare and manifest my Son by divine Generation: And thou art He.*

In this Expression, says the good Writer once and again cited before, *the divine Being* seems to speak of himself as in *the Affair of a Mather: Because the Proceſſion of the Son, which is called his Begetting, was immediately from him, Nor is he here speaking of the Formation of the human Flesh in the Womb of the Virgin Mary, but concerning the divine Geniture of CHRIST.*

And now, from this *divine Geniture*, the Deity, or the divine Essence in the ELOHIM, became his Father, And, where-as the divine Essence is thus communicated, there must be a Son from it: For, as is justly observed in the *Leyden Synopsis*, (b) *a Father cannot be conceived without a Son.—And the Son must have the same divine Essence as the Father.* (c)

But, as it is well observed by the considerable Writer repeatedly quoted before, *Things are sometimes said to be then, when they are manifested.* (d) Supposing then *the Generation of the Son to be eternal; yet there was the Declaration and Manifestation of his being such a Son on a certain Occasion before the Creation of the World; as there was afterwards in Time relative, at his taking Flesh, and at his Resurrection also, when he was declared to be the Son of God with Power.—*

However,

(*) *Witsij Exercitat. in Symbol. p. 206.*

(b) *Walai Disput. viii. p. 84.*

(c) *Coccelus De Fædere. p. 109.*

(d) *Rivet Comment. in Psalm II,*

However, with the same prudent and cautious Writer, we would add, whether the Words be understood of *eternal Generation*, as we have said above, or of a *temporary Discovery and Manifestation thereof*, we believe and acknowledge both of them. (*)

If it should hereupon be enquired, *how the divine Essence in the ELOHIM begat the Son, and communicated the divine Essence unto him?* we have no Right to explain this; nor indeed can we undertake to do so. We freely acknowledge, that we cannot explain the *Generation of the least Thing in the World*. And how then shall we presume to declare the *Generation of the Son, by the Communication of the divine Essence unto him?* However, as the ingenious and learned Dr. S. Clarke well observes, concerning the *Incarnation of the Son of God*, so we may say in the present Case, *There is no more Unreasonableness in believing the Possibility of it, than in believing the Union of the Soul and Body; the Manner of which we know nothing of.*

There is a very judicious Gentleman, as Gesner calls him, of the Spanish Nation, who writes thus concerning the *Generation of the Son of God*;—*A Production from the proper Nature of GOD is more convenient for the divine Being than the Production of the World from nothing: For the former is more intrinsic, connatural and proper; and the other is extrinsic and artificial. And as it is more desirable and more delightful to GOD to produce from his own proper Nature, than from an alien Nature; it is therefore better and more to be believed, that he, from himself and his own proper Nature, has produced a Being divine first; and then afterwards the World.* (†)

And, from the clear Discoveries of the Bible, it appears, that there is in Reality a Son, who was begotten of the Deity, and that he so proceeded from the Father as to be Partaker of the same Essence, and perfectly to represent his Nature. (‡)—Not that the Godhead is begotten: For if it were, there would then be two Godheads; which the Scriptures never say, that there

(*) River Comment. in Psalm ii.

(†) Raymundi De Sabunde Theolog. Natural. p. 63, 66.

(‡) Anes. Medull. p. 17.

there are ; and which it is unreasonable and absurd to affirm. But it is by no Means repugnant to Reason, that the Deity should beget a Son by the Communication of the divine Essence: And as no one has ever yet shewed it to be so; so neither will it ever be shewed. ^(a) The Essence of the Deity then must be in the Son, as the Scriptures have revealed.

Nor indeed can it possibly be otherwise: For, if he, who possesses Eternity, have a true and proper and only begotten Son, as the Scripture speaks, after whatsoever Manner he be his Son, tho' by a Manner altogether unconceivable by us, That Son must be co-eternal to his Father, as to his divine Essence: For, for the true God to beget or produce a Son not eternal, is unconceivable. ^(b)

It has been said, that the divine Nature, or Essence, is in the Son. But we dare not say, for the Scriptures say it not, that the Essence of the Son is from the Father. The Father, 'tis allowed, is divinely existing of himself: And so is the Son, as having the divine Essence: But, as thus and of himself, he is not the Son. ^(c)

As then the Deity, or divine Essence in the ELOHIM, produced the Son, the CHRIST of GOD; so CHRIST is the express Image of his Hypostasis: His Hypostasis: 'Tis with Design and of Choice, that I have used this Word, which is of divine Extract and Original. In explaining this Term, says the learned Writer several Times cited already, I have no doubt, that we are sometimes more subtle than is proper and just. It is plain, that, as it is variously taken, it has furnished Occasion

(^a) Cellarii Program. xv. p. 89.

(^b) Dr. Thom. Jackson's Works, Vol. ii. p. 681.

(^c) The famous Dr. S. Clarke indeed says, but without Book, that the supreme Cause of all Things, did before all Ages, by his almighty Power and Will, beget a divine Person styled the Logos, or Son of GOD, in whom dwells the Fulness and Perfection of the divine Attributes, excepting Independance and Self-Origination, &c.—But, if the divine Essence be communicated to a human Frame; then this Logos must have the Fulness and Perfection of all the divine Attributes, and that without excepting Independance and Self-Origination, &c. For these must be inseparable from the divine Essence: And consequently the Son of God must be more than a Creature: Tho' Dr. Clarke's Doctrine makes him no more.

tion for many Strifes and Contentions ^(a) in the Church. Gomar, says *Witsius* (for, as I have not his Book, I am obliged to quote here at second-hand) has judiciously noted, that, in Hypostasis and Character, there is an elegant Similitude: For the Form in a Ring may be called the Hypostasis; and that in the Wax the Character or express Image, as our Translators render it. And as the Character agrees with the Archetype, or Exemplar, so does CHRIST with the Father in the most excellent Manner, as one in Essence: And hence he is said to be in the Form of God, in Phil. ii. 6.

The learned Dr. Bull, in his *Defence of the Nicene Faith*, gives it as his Judgment, as well as the Judgment of the ancient Fathers, that the Son received not only his Person, but his Nature and Deity from the Father. But there is no Foundation for this Judgment in the inspired Writings, if it be understood with Regard to an eternal Generation of the Son of the Highest.

It has already been observed, that, as the divine Essence is originally in the Father, the ELOHIM; so this divine Essence is communicated to the human Frame of our LORD, the Messiah.—And now we humbly conceive, that, by the Communication of this, the Son is begotten. The Son therefore has the divine Nature from the Father: And therefore the Son, as such, is not the Father, but is said to be another from the Father, in Joh. v. 32.—And yet we cannot but say, because we believe it, that he has the same divine Essence in him, in common with the ELOHIM.—And indeed, because the very Names and Titles, the essential Properties and the divine Works of the Father are attributed unto him; and the Worship, to which the Deity alone is intitled, is rendred unto him; therefore he must have the same divine, infinite and eternal Essence with the Father. ^(b)

There are however some, who insist, that the Father is called absolutely God, the one God, and the only living and true God, as the famous Dr. Samuel Clarke and others; besides the Socinians, who earnestly contend for it.

Now

^(a) *Witsii Exercitat. in Symbol. p. 211. & in alia Pag.*

^(b) *Dr. Owen's Vindic. Evangel. p. 166.*

Now we readily grant this. But then, by *the Father*, we are to understand *the divine Essence*. Thus are we to understand it, when we read, in Joh. xvii. 2, *This is Life eternal, that they might know thee the only true God, and JESUS CHRIST, whom thou hast sent.* Here the Disciples of *Arius* and *Socinus* will insist on it, that, by *the only true God*, the *Father* is meant; and that he is hereby distinguished from *JESUS CHRIST*. But how easily are Men deceived, and how apt are they, when they are so, to endeavour that they may deceive others?

The famous Light of *Africa*, *Austin*, scruples not to affirm, that the genuine Order of these Words is this, *This is Life eternal, that they might know thee, and, whom thou hast sent, JESUS CHRIST, to be the only true God.* Upon which Dr. *Tuckney* (*) says, *I consent here with Maldonate, while he writes of this Matter thus, I know not whether this Interpretation can be refuted by them, to whom it is not pleasing: For I do not find in what Way it can be so: So indeed it is with me.* But *Zanchy* asserts, and Dr. *Tuckney* falls in with him, that, by *the only true God*, and so under the Name of *the Father*, the *Essence divine* may be understood.

And, if we understand *the Deity* by *the Father*, we must take *the Father* to be the divine Being, to be *the only true God*, in Exclusion of all them, that are called *Gods*; and not of those, who have the same divine *Essence* in them. (b)

Nor is this any novel Interpretation: For, besides *Austin*, there are *Basil*, *Chrysostom*, *Theophylact* and other ancient Writers, who affirm, that, by this, not *the Son* and *Holy Spirit*, who have the same Nature, and so the same *Deity* with the *Father*, are excluded, but only *Things created*.

Those Passages of Scripture therefore, which prove, that there is one everlasting *GOD*, the *Father* of our Lord *JESUS CHRIST*, can by no Means exclude him from being so, who is one with the *Father*, and who has required us to believe, that *He is in the Father*, and *the Father in him*, as in John xiv. 11. and Joh. xvii. 21. (c)

Some

(*) *Tuckney's* Prælect. in Joh. xvii. 3 p. 9 & 3.

(b) *Witsii* Exercitat. in Symbol. p. 102.

(c) *Gloppenburgh* Compendiol. Societatis. refut. p. 37.

Some also have endeavoured to strengthen themselves and others in their Opposition to the proper Deity of CHRIST from his own Saying, as in Joh. xiv. 28, *My Father is greater than I.* But, if it be found, as upon the strictest Inquiry it will, that our great Saviour is there speaking with Regard to his Humanity, and the depressed and humbled State wherein he then was, (*) it entirely enervates the Design and End, for which that Passage is injudiciously quoted.

And there are others besides, who, because the Father is called the Head of CHRIST; therefore they judge the Father to be superior to him as to Divinity. But *Bez.* languinely observes, *There is no Body in the Church but thinks that this Arianism is only Atheism: Because he, who knows not the Son, knows not the Father.* (†)

We have already endeavoured to illustrate it, that the divine Essence in the ELOHIM began the Son. And we would now propose it to Consideration, as worthy of inquiry whether the Begetting of the Son were not the Communication of the divine Essence to the human Frame of our Saviour? To the human Frame, we designedly say: For *Tan* appears to be the Meaning of the Hebrew Word *Nephesh*, (a living, or animal Frame) which is so variously translated in the Septuagint, and by others from *Tan*. And as a late learned Writer (‡) has taken Pains to shew it to be so, I have endeavoured, as carefully as I could, to examine the various Places in the Old Testament, where this Word is used; and I find accordingly, that it does really signify a living, or animal Frame.

As then CHRIST was begotten of the Father by the Communication of the divine Essence to his human Frame; the only begotten of the Father was thus possessed in the Beginning by the Deity, before his Works of Old: He was thus set up from Everlasting; or, as it is afterwards explained, from the Beginning, or ever the Earth was, as in Prov. viii. 22 & 23. *Yea, He was begotten before all Worlds.* (§)

Thus was the Son of God set up: But for what? We answer; To be the Maker, Preserver, Governor and Redeemer

(*) Cocceius de Fæderes p. 114.

(†) Bez. Epistolar. xvi. p. 121.

(‡) J. H. Elph. in Operibus ejus.

(§) Critical History of Apost. Creed. p. 133.

deemer of the World: And he was set up accordingly to be adored and worshipped. The divine Command was, *Let all the Angels worship him*: And it was repeated at his Return to his Seat in Glory, after his Accomplishment of our Redemption: For so we read, if we read as we should, in Heb. i. 6. *When He, i. e. the Father, bringeth in again the first begotten into the World, he saith, and let all the Angels of GOD worship him.*

But, notwithstanding the divine Command at first given, it should seem, that a great Number of Angels, under the Leading of one superior in Rank, *refused to render the Honour and Worship* challeng'd from them to the divine Essence in a Nature, apprehended to be inferior to their own.—And they were therefore *degraded from their Principality*: And the GOD and Father of our Lord JESUS CHRIST, instead of sparing them, *has cast them down into Chains of Darkness, and delivered them over to be reserved unto Judgment*, as it is written in 2 Pet. ii. 4.

It is not improbably supposed, that, upon the Fall of these *Angelic Hosts*, the divine Essence in the Son formed the human Race to supply their vacant Places: And as these *apostate Angels* might know the Intention of the divine Being, so they set themselves accordingly to defeat and overthrow it. And, alas, they prevailed so far as to *seduce the Parents of the human Race*, that they became corrupt and so mortal Creatures.

Now the Son of the highest, from Regard to the human Race, to which he was so nearly allied, was willing to undertake for their Redemption: And, upon the Proposal of it unto him by the Father, he undertook it from Regard to the Will and Glory of his Father, as well as from Good-will and Love to Men.

And now the ELOHIM bear Record in Heaven, as they did afterwards on Earth, to their Approbation and Acceptance of the great Design and Undertaking: They testify, and confirm it with an Oath, that they will reward it gloriously: They covenant with their anointed one, that, in Consideration of his Labours, Toils, Sufferings and Exit here below, he shall have a Name above every Name, in which every Knee shall bow, and that every Tongue shall confess him to be Lord,

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JEHOVAH,

JEHOVAH, *to the Glory of God the Father, of the Deity :* Yea they *interpose with an Oath*, and solemnly swear to that Covenant, of which *there is no Mediator* (as there is to the Covenant of Grace made with Men thro' the Mediator,) I mean here the Covenant of Redemption; as in Psalm cx. 4. JEHOVAH *bath sworn, and will not repent : Thou art a Priest for ever*, according to, or at, or upon my *Word, the King, the righteous one*. I may safely, as I think, make my Appeal to all, who understand *Hebrew*, whether *this* be not the right rendring and genuine Meaning of the Passage now mention'd. — And, since my thus rendring the Words, and giving the Sense of them, I have consulted the celebrated *Grotius* upon the Place; and I find him there saying upon it, *Our Hebrew Text has*, according to my Constitution, O King, my righteous One. Which Passage, altho' it seems to vary a little from our Interpretation; yet it helps to confirm it.

But, if any, after all that has been said, should be desirous to know, *why the divine Essence was communicated to a human Frame, and why the Word was made Flesh and dwelt as in a Tabernacle among us?* And well indeed may all the human Race be desirous of knowing this. I shall now offer the Sentiments of the learned and ingenious *Origen* on this Point, from the Sixth Book written by him against *Celsus* an infidel Physician; which, as I was pleased with them; I supposed, that they might be grateful unto others; and therefore I have taken Care, as faithfully as I could, to translate them for their Consideration and Comfort.

“ *The Father*, writes he, could not be beheld, unless by the precedent Coming of the Son: For who else is able to save, and bring unto the most and most great good GOD the human Soul but *GOD the Word?* Who, as he was *in the Beginning with God, was made Flesh* for those, who were coherent to Flesh and carnal, that he might be received by them, by whom he could not otherwise be so much as seen; inasmuch as he was *the Word, and was with God, and was GOD*. Now, *speaking bodily*, and exhibiting himself as *Flesh*, he calls to himself all those that are *Flesh*; that so, having formed them first according to the *Word, who was made Flesh*, he might bring them to the Contemplation of himself and the beholding

beholding of him as he was. before he was made Flesh; that, being introduced by his *Flesh* to sublimer Things, they may say with the Apostle, *Tho' we have known CHRIST; yet we know him no more according to the Flesh;*" &c.

Thus far I have translated for the Sake of those, who are not able to consult the Original. — And, as for those, who are capable of reading *That*, I would commend unto them the reading on in the Book, which treats further concerning this Matter.

We have been endeavouring thus to offer some right and scriptural Sentiments concerning the *ELOHIM*, the *testi- fying*, the *covenanting*, the *swearing* Ones, who have *inter- posed with their Oath* to the Son, the Messiah; and concern- ing the *Son of the highest also*.

But to return from our Digression, altho' it is very proba- ble, that we have exhibited *the right Intent and Meaning of ELOHIM*; we are nevertheless for retaining the *Hebrew Word*, as it has the Stamp of divine Authority upon it.

It must be observed here, that, as the LXX have rendered this Word *THEOS*; so our Translators have translated it *GOD*; Which, as it is *singular* in English; as is the *Greek Word*; it cannot therefore very justly convey the Idea of the Word *ELOHIM*, which is certainly *Plural*. And yet we must allow, that it is sometimes used with a Reference to *One*, as in *Psal. xlv. 7. Hos. i. 7. and xii. 3* — But, even in those very Places, a *Plurality seems to be intended*, and so should be understood, by us,

It is now very difficult to give up and cast away Words, to which we have been long accustomed: And therefore as I suppose, the Generality will be very loth to part with the Word *GOD*, which has been so long in Use, and for which we have so high a Veneration: We would therefore humbly propose, that, whenever this Word is used, we should connect the Idea of the *ELOHIM* with it, and mean the *divine Essence in the ELOHIM* by it.

Some, who seem not willing to admit the Residence of the *divine Essence in a Plurality*, insist on it, that the *plural Form is only a Royal Way of speaking*. But, to refute this, it may be noted, (*) in the first Place, that *no Princes and Potentates*

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ates ever put their own Name in the Plural, saying, We Williams, we Georges, by the Grace of God, &c : But they always put their Name in the Singular, while they add a plural Verb to it : Whereas, on the contrary, the sacred Style puts the plural Name to a Verb in the Singular : Thus ELOHIM creates or has created.—And, in the next Place, Aben Esra, and other more knowing and wise Jews, agree, that it is quite alien from the Hebrew Tongue to use any such plural Form of speaking with singular Verbs. There is therefore no Room yet to doubt, but that, by the Name ELOHIM, is evidently signified the Residence of the divine Essence in a Plurality.—And, in order to add some further Proof of this, let it be observed that, as the Messiah himself is called ELOHIM, in Psal. xlv. 6 & 7 : So the ELOHIM is said to ascend with a Shout, in Psal. xlvii. 5, when the Messiah ascended. And, the Prophecy, that the ELOHIM would enlarge Japhet, and would dwell in the Tents of Shem, in Gen. ix. 27. it is, not without good Reason, judged, that the latter Part of it was fulfilled, when the Son of God was on Earth and conversant among the Hebrews.

But there is one Thing yet farther to be remarked here : And this is, that JEHOVAH is often connected with ELOHIM in the Old-Testament ; and in a great many Places we read JEHOVAH ELOHIM : Which seems to intimate, that JAH, the divine Essence, resides in these testifying, covenanting ones, who interpose with their Oath to the Messiah : And, of these, we must be apprehensive, that the Word was one. And it is observable, that the Word JEHOVAH is sometimes, and indeed frequently, joined with one or other of these ELOHIM.

In the stating and representing these great Truths, according to the sacred Writings, as we have essayed, we wholly and carefully avoid the Truherism of Philoponus, Valentinus Gentilis and others, who speak of Three eternal Spirits, essentially distinct ; and at the same Time we steer clear of the Arian Heresy, as well as the Samosetanian, the Photinian, the Macedonian, the Socinian, and others of the like Kind.

It seems to be a strange and wonderful Thing, that the Photinian, or Arian, Error should spread and prevail in such a Manner

Manner as it did in the primitive Times of Christianity ; and that there should be so many in later Ages, and some justly reputed very wise and learned, espousing and vindicating of it.

Arius, as *Aretius* well observes, (*) was the first, who separated the *Essence*, by making one of the *Father*, and another of the *Son*.—And his real Opinion was, that *CHRIST* was not *GOD* properly, nor eternal ; but a *Creature*, excellent indeed, and before the rest of the *Creatures* in *Dignity*. (b) And, whatever *Complements* he and his Followers pay our Lord Redeemer in Words, they really withhold from him, in Opinion, the *Essence of Divinity*, and only allow him the *Adoption of a Son*. (c)

But may I and all Men call upon *JEHOVAH*, *GOD* incarnate, and ascribe divine Greatness to our *ELOHIM*, as in *Deut. xxxii. 3* !

Teach us, O glorious *JEHOVAH ELOHIM*, always to think, and speak and write also aright concerning Thee : For we know not how to order our Sentiments and our Speech and Writing concerning thee by Reason of *Darkness* ; by Reason of the *Darkness of our Minds*, and the *Darkness of the Words*, which we are obliged to use, in order to convey our Ideas. Lo ! we have endeavoured to deliver some of thy Names : But how little a Portion is heard and understood of thee ? O divine *Essence*, enlighten our *Darkness* : For thou art the powerful *Irradiator* in and by thy Son : And support and strengthen us under our *Weakness* by him from the divine *Fulness*, which there is in him ; that, like the *Father of the Faithful* and his spiritual Progeny in former Ages and Generations, we may continually bless thee, and walk before thee ; and thou mayst be our *ELOHIM* and bless us, as thou hast promised thro' the Mediator. AMEN !

SECTION III. Concerning the Name *ADONAI*.

THERE is another Name of the divine Being, besides, which is frequently found in the *Old-Testament*, and which is commonly translated *Lord* : And this is *ADONAI*.
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(*) *Aretii Hist. Valent. Gentil.*

(b) *Hottinger Hist. Ecclesiast. Par. i. p. 237.*

(c) *Arius Essentiam Divinitatis Christo detrahebat : Adoptionem Filii concedebat.* Rami Comment. De Religion-Christiano. p. 39.

The famous Critic *Drusus* thinks, that the Spanish Word *Don* is derived from this : And *Squire Leigh*, in his *Critica Sacra*, says, that our English Word *Lord* is of the same Force ; as it is contracted from the Saxon Word *Laeford*, which comes from the Saxon *Laef* to sustain.

The Roman Name, *Adonis*, which, *Macrobius* affirms, intends and means *the Sun*, is evidently derived from this Name : And the very learned *Selden* says, *Every Body knows, that Adonis was accounted a God by the Assyrians and Phœnicians.*

But, if *Adonis* was a God ; what need was there of weeping for him ? For it is for him, that the Prophet, when he was brought to the Door of the Gate of the Lord's House, which was towards the North, beheld the Women that sat there weeping : The Word there indeed is for *Tammuz*, as in *Ezek. viii. 14.* It is commonly supposed, that these were the Priests of *Isis*, whose impious and scandalous Kind of Worship is largely described by *Herodotus* and *Diodorus Siculus*, as celebrated with very unseemly and shameless Ceremonies.— But *Ierom.* conceives *Tammuz* to be the same with *Adonis*. And it is well known, that the Poets are frequent with their sad Elegies, how *Venus* bemoaned *Adonis*, that was killed by a wild Boar.— But, since, as was hinted above, *Adonis* may be taken for the Sun ; *Venus*, mourning at his Death, may represent the general Grief of the Northern People, when the Sun in *June* (which Month, by the Way, the *Jews* and their Neighbours called by the Name of *Tammuz*) takes his Leave of them in the Tropie of *Cancer*, and returneth Southward. Now the *Jews* were infected with this *Phœnician* Superstition : Among whom the Women weeping for *Tammuz*, we find, at the Door of the Lord's House towards the North. And why here ? Because the Body of the Sun did never appear in that Quarter of Heaven ; and so that was the fittest Place to bemoan his Absence.— But if any be desirous to gain a fuller Understanding of this Weeping of various Nations for *Adonis* ; they may consult our learned *Selden*, (*) concerning the *Syrian* Deities and the Commentators on *Ezekiel's* Prophecies.

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(*) *Selden. Syntagma. De Diis Syris, ii. Cap. X, — and Comment. in Ezck. viii. 14.*

It is observable, and calls for some Notice, as it appears somewhat singular, that our Translators, wherever they found **JEHOVAH**, have constantly translated and written it **LORD**, as it is here, all in Capitals: But they have translated the Hebrew Words **ADON** & **ADONAI** *Lord* also, and always put it in small Letters: The *Matter of Fact* I only mention, leaving others, if they see fit, to consider *the Matter of Right*, and to account justly for it.

Some eminent Critics have observed, that this Name, **ADONAI**, is given to the divine Being in the holy Scriptures a *hundred and thirty-four Times*.^(a) And they have noted, that *Abraham* is the first Person, who is mention'd as calling the divine Being by that Name: So, where we read in English, as in Gen. xv. 2, *Abram said, LORD GOD*; the Hebrew runs **ADONAI JEHOVAH**; tho' the latter Word is pointed **JEHOVI**, and for what Reason I know not.

The Jews use this Name instead of the *four-letter'd Name*: And they solemnly swear by it, especially whenever they would use *the most sacred and binding Oath*.

It is with the greatest Probability judged, that this Word or Name **ADONAI** is derived from **ADON**, which signifies a *Basis*, or *Foundation*, on which a *Structure* depends.

We are then to apprehend, that the *divine Being*, who formed and fashioned the World, sustains and upholds it: And indeed, were it not for his divine Power upholding and sustaining it, *the whole Frame of Nature would be loosned*, and fall to Ruin.

But we are to remember, that it is the *divine Essence* in the Son, that upholds all Things by the Word of his Power, as it is written in Heb. i. 3: For indeed he is not only *the Basis of the Church*, but *the Foundation of the World* also.

The learned *Pierce of Exeter*, who was by Birth of *New-England*, from respect to his own wrong Notion, and with a View to disparaging the Son of God, would have these Words rendered by *the Son's upholding all Things by the Word of his*, that is, ^(b) *the Father's Power*. But, if *This* be admitted, it will be far from answering his End, and supporting the Cause

(a) *Baxtorf*. Sect. 51. and *Leusden*. p. 370. and *Amand. Polan*. in *Synonntag.* p. 140.

(b) *Vid. Pierce Comment.* in *Loc.*

Cause espoused by him : For, according to this Interpretation of it, the Son is possessed of the divine Power of the Father, and upholds all Things by it. And surely This must evidence him to be infinitely superior to any created Being.

Some have remarked, that the Names of *Adon*, *Adoni* and *Adonim*, are sometimes given to the *holy Angels*, and even to *Men*, in the sacred Writings : But the Name *ADONAI*, with *Kamez* and *Jod*, is given to the *divine Being alone*. (*) And yet it is plain that *ADONIM* is claimed by *JEHOVAH* of Hosts as his Character in *Mal. i. 6* : Which ought to have been rendered, *If I be your Lords, where is my Fear?* And, in *Psal. xlv. 11*, *Messiah the King is ADONAI*.

But, as *ADONAI* is a Word in the plural Number; hence some have argued and insisted on it, that this sheweth the supereminent Greatness of our divine Lord. — He is indeed Lord of a most extensive Jurisdiction. Not only is he Lord over some Part of the Globe, but he is Lord over all the Earth, which is more than any one besides is. So he is declared to be in *Psal. xcvi. 5*, the Lord (Heb. *ADON*) of the whole Earth. — And he is the Lord of Heaven also. And hence we may and should confess him as the *ADONI* of *ADONIM*, as the Direction is in *Psal. cxxxvi. 3*.

And since he is the Lord of Heaven and Earth; hence all the Creatures therein, over whom he has the rightful Dominion and bears Rule, must be his Subjects and Servants : And he may therefore be most fitly and justly called the universal *ADONAI*.

The Jewish Writers in their Works declare most wonderful and glorious Things concerning the Name of *ADONAI* : They say, *It is the Palace, in which the King of Heaven dwells*; that there is no coming to *JEHOVAH* but by *ADONAI*; that no Prayers and religious Offerings will find Acceptance with God but thro' the Name of *ADONAI*, and that all the Glories of the eternal King are laid up in this Name as in a Treasury; and other fine Things of the like Nature and Importance.

By which Things, as *Buxtorf* well observes, our Lord Jesus is elegantly represented unto us. And how fitly may the

(*) *Buxtorf. Sect. 64. Leusden p. 371. and Glass.*

Name of *Lords* belong unto him, and therefore be rendered unto him, as *he has the divine Essence* in him; and, even as *Man*, he has all *Power in Heaven and Earth* committed into his Hands.

Now, without going to the Writings of the *New-Testament*, where we find such *Expressions*, as are used by the *Jews* concerning *ADONAI*, applied to our great Lord and Saviour *JESUS CHRIST*, who has the *Name of the divine Essence* in him, and who is without doubt the *Lord of all*, as he is called in *Act. x. 36*: We must be allowed to observe, that, by *ADONAI*, we are most probably to understand the *Man CHRIST JESUS* with the *divine Essence* in him, from all that we can collect concerning its Sense and Meaning.

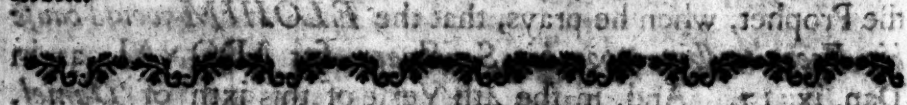
It seems most highly probable, that *this* is the Meaning of the Prophet, when he prays, that the *ELOHIM* would cause his *Face to shine upon his Sanctuary* for *ADONAI*, as in *Dan. ix. 17*. And, in the 4th Verse of this ixth of *Daniel*, he, the Prophet, also *prays directly unto him*.

But, instead of citing a Number of Passages to this Purpose, that *CHRIST* is *ADON*, as well as *ADONAI*; I shall only quote one for all, and it will do as well as a great many, because it will serve clearly and fully to confirm our Judgment. (This Passage is in *Psal. cx. 1*, which in the *Hebrew* runs, *JEHOVAH* said to my *ADON*. Here the *ADON* of *David* is the *Man CHRIST JESUS*, as appears not only from what follows, but also from what our *ADON* himself has declared in *Matt. xxii. 5*. — He was *Lord over all from the Beginning*: But he was not so as *incarnate*, until after his *Resurrection*.

Now *CHRIST JESUS* is *Lord of all Things*, as he is the *Creator of all Things*; and by the Right of *Sonship* and *Primogeniture*; and besides, by *Vertue of his Office as the Mediator* — And, in these Regards, he must be *Lord of all* with Respect to his *Power and Might*, which is equal to all those Things, that he would have to be effected; and with Respect to his *Authority* also, which extends to all Persons and all Things, and which reaches even to the *Understanding and Consciences* of intelligent and rational Beings.

Wherefore may I, and all in Heaven and Earth, who are capable of so doing, *revere and worship, submit to and obey him*, as our rightful Proprietor, Possessor and Lord ! May we all say from the Heart, as in Psal. xvi. 2, *O my Soul, thou hast said unto JEHOVAH, Thou art my ADONAI!* May those of us, who are at any Time in grievous Distresses and sinking Discouragements, apply to him, *O LORD, save me, or I perish.* And may all of us, who have sinned and come short of the Glory of GOD, say unto him, *LORD, what wouldest thou have me to do!* And may we also from the Heart obey him in all Things.

Thus have I been endeavouring to write concerning those Names of the divine Being, which are judged not to be proper; but appellative, as Men and Angels are sometimes called by them.



CHAPTER, the Second.

Concerning the Names of the DIVINE BEING, which are proper to HIM, and incommunicable.

BESIDES those Names and Titles of the *Divine Being*, which have already been considered by us; there are certain Names of this great and glorious BEING, which may be said to be proper to him, and which are not communicable to any Creature.

And, as it is proper and needful, that we should gain some becoming Idea of These; I shall now endeavour to communicate this, as the Father of Spirits may enlighten and assist. And may this my Attempt be both prosecuted and received with Reverence and godly Fear, and profound Respect and Veneration for the Deity!

SECTION

SECTION I. Concerning the Name SHADDAI.

THE Name of SHADDAI may come under our Consideration, in the first Place. This, in our Translation of the Bible, is englished *the Almighty*, as in Gen. xvii. 1. And, where it is rendered in our Version, as in Job xxii. 25, *The Almighty shall be thy Defence*; it runs, according to the Original, *SHADDAI shall be thy Defence, or Munition*.

It has been remarked, and as I apprehend very justly, that, in the Book of *Job*, this Name SHADDAI, as well as ELOAH, is oftner to be found than in all the other Books of the Old Testament.

Some have derived this Name, or Word, from *Shadad* to destroy; and as hence intending, that the divine Being is capable of destroying all, who are contrary to his most holy Nature and Will; and it may be expected, that he will accordingly destroy them.—The learned *Bochart* approves not this Derivation; He expresses his utter Dislike of it.

But it is most probably derived from SH, and DI or DAI sufficient. DE, it is said, signifies to possess: (*) And hence it is judg'd, that the Greek and Latin Words, *Do, Dio, Didomi, Dedi, Dedit*, are derived. And with some Critics it is not doubted at all, that, from DAI, is the Origin of the Greek and Latin *Dis*; which is the same with the Greek *Plutus*, the God of Riches, *Zeus, Dios*. And hence it is very likely, that *Dives*, the Latin Word for *Rich*, is derived.

Buxtorf writes concerning this Name, as called among the Jews the *Seal of God*; and used, as such, at Circumcision and Death. (†)

The Septuagint Version has rendered this Name in a very varying Manner: For they have rendred it, *the Being, the existing one, Lord, Omnipotent, or all Ruler, all-doing, heavenly, the God of Heaven, copious with Matter*: And they have interpreted it once sufficiently, and five Times sufficient.

Ierom, the most learned of all the ancient Fathers, interprets this Word *strong and sufficient to perform all Things*.—But it is supposed by most Writers of Note, to be derived

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from

(*) *Buxtorf*. Sect. 48. *Leusden*. p. 372. *Mosses sine Princip. Introduct.* p. 16.

(†) *Buxtorf*. Synagog. Judaic. p. 176, 177. & p. 699.

from the Hebrew Word *Shad*, which signifies *Uber and Mam-*
ma; a Breast, that affords a convenient Supply and a full and
 constant Support. And hence SHADDAL may intend, as
Bythnar well renders it, *Uberrimus*; the fullest, most plen-
 titful and sufficient Being, whose plentiful Goodness perme-
 ates all Creatures, giving Essence, Life, Motion and Enjoy-
 ment to them all.—And it seems highly probable, that, from
 this Character of the divine Being, the Pagans learned their
Mammash, and gave this Term to *Isis, Diana, and Ceres*.

But, as to the Sense and Meaning of SHADDAL, which
 we prefer, *this*, as well as we can express it in English, may
 be, *He that is SUFFICIENCY ITSELF*, and consequent-
 ly, *he that has a Sufficiency for himself and for every other*
Being.—And the Greek Word, *AUTARKES*, *he who suf-*
fices, seems very well to answer to it.

The divine Being then is *Sufficiency itself*: And, since he
 is so, surely he cannot want any Thing. Nor can he have
 any need or Occasion of any Creature: For it is not, nor can
 be, in the Power of any Creature, or even all created Beings,
 to add any Thing unto him, which is wanted by him, or re-
 quisite for him. No! he has, and cannot but have, perfectly
 enough in himself to satisfy his own infinite and eternal Essence.

And consequently He has more than enough for any Crea-
 tures, and even for all created Beings: And so even the most
 evil and unthankful experience, who say unto EL, depart from
 us. And what can SHADDAL do for them? Yet he filled
 their Houses with good Things, as in Job. xxii. 17. 18.

They therefore, who have SHADDAL for their Por-
 tion and Happiness, may well think and say with the Patri-
 arch Jacob, as in Gen. xxxiii. 11; which is rendered in our
 Version, *GOD hath dealt graciously with me, and I have eno'*:
 But in the Original it runs thus, *The ELOHIM is bestow-*
ed on me; and *I have all Things*. He, who is possessed of
 the ELOHIM, has SHADDAL: He is therefore possessed
 of *Sufficiency itself*; and so has all Things, which can render
 him comfortable and happy.

O my Reader, May this be thy Portion and Happiness, as
 well as mine, from the Plenitude of the divine Essence in the
 Man CHRIST JESUS? May we abide, or lodge, under the
 Shadow

of the Almighty, or SHADDAI, as the Word is in Psal. xci. 1. And then we cannot but be happy perfectly and eternally.

Raymund Martin observes, that the Name of SHADDAI belongs to God alone : Because he alone suffices, and is sufficient. But, as it is written in Job xxxiii. 4. according to the Hebrew, *The Soul of SHADDAI hath given me Life* ; hence the said Martin argues, that, *neither the Father, nor the Spirit, has a Soul, but only the Son of God* ; he therefore must be SHADDAI : (*)—He must be Sufficiency in himself ; and he must be sufficient for the Redemption, Salvation and perfect Happiness of Mankind. May we then be perfectly satisfied with this Mediator alone ! (b)

And now, as we should remember and retain it in our Minds, that SHADDAI is a proper Name of the divine Being ; and a Name, which is never given in the holy Scriptures but to the divine Essence alone ; may you, my Reader, and I, and every one else, be very careful, that we never apply this Name to any created Being ! May we, when we receive Good from the Hands of SHADDAI ; and especially when we are favoured with Abundance of Good, render all fit and proper Praises and Thank-Offerings unto him ! And may we never ascribe a Sufficiency to Creatures, which they have not, nor can have in them ; nor may we at any Time expect a Sufficiency from them, which they have not to communicate, and can never afford unto us ! For SHADDAI has not put it into them.

Let this then be a frequent and serious Reflection with us, *My Flesh and Heart shall fail* : How insufficient then am I ! And all created Beings must fail me sooner or later : Why then should I expect a Sufficiency from any of them, which are fading in their Nature, and uncertain as to their Continuance !

(*) Martin. in Fugion. Fidei. p. 147.

(b) The Mediators among the Pagans were called Daimones. Plato, in Cratyl. says the Word is derived from *Dais*, I know : And this is thought to come from the Hebrew Word *Jada*, to know. But Stench. Eugubin. (in Peren Philosoph. L. 8, cap. 19.) thinks it to be derived from *Shaddai*, by rejecting the former Letter, (Sh in Heb.) And hence there is *Dai*, which in the Plural is *Daim* : And hence comes *Daimon* or *Demon*. But what have we to do with any such Daimones, Mediators, mere Creatures and Idols !

ance! But God, the **ELOHIM**, and **SHADDAI** is the permanent and unfailing Strength of my Heart, and my chosen Portion, Sufficiency and Happiness forever.

SECTION II. Concerning **TZEBAOTH**.

THIS, TZEBAOTH, is called by many a proper and incommunicable Name of the divine Being. This we find translated in Amos iv. 13; and v. 27, *The God of Hosts*. Tho' the Words are in the Original, **Jehovah Elohi Tzebaoth**.

The Word seems to be derived from **TZABA**, an Army, and a Verb of the same Letters signifying to fight.

It is observed and noted by some learned and pious Writers, that this Name **TZEBAOTH** is always joined by Apposition to some other Name or Title of the divine Being in the inspired Writings. And it has hence been probably thought, that it is so connected and conjoined, because the Idea, which it is designed to convey, could not be justly given without its Conjunction to one or another of the divine Names and Titles.

But others, who have made a diligent Search and Enquiry about it, have called it in Question, whether **TZEBAOTH** be indeed in itself a proper Name of the divine Being.

The Jews indeed reckon it a Name by itself. And Origen, and others since his Time, have thus accounted it. — But the famous Critic *Drusius* thinks, that they are all mistaken: Because we do not any where read simply *Sabaoth*.^(a) but *the Lord, the God, of Sabaoth*, according to the Version of the LXX. — And, in another Place, he says, that *Sabaoth* is wrongly reckoned among the Epithets of God: For it is not an Epithet: This, says the good old Critic in his positive and peremptory Way, is certain.^(b)

The LXX Translators, according to their usual Manner as to other Words, render this Word very variously: For sometimes they give it *Sabaoth*; and they frequently render it *Pantokrator*, Almighty, or Ruler of all: And, in Isa. xiv. 27, they have rendered it, for what Reason no Man alive can tell, *O Hagios*.

Beza,

^(a) *Drusii. Comment. ad Voces N. Testament.*

^(b) *Drusii. Prætorior. L. ix. p. 373.*

Beza, the learned and judicious, says, that the Word TZEBAOTH, among the *Hebrews* (*) served to explain the infinite Powers and Forces of the Almighty. And, if indeed it signifies his infinite Powers and Forces; it may then well enough be understood as a proper Name of the Deity.—And the same eminent Writer justly observes, that the *Jews*, living among the *Greeks*, retained and conveyed this Name: And from the *Jews*, it passed unto other People, who came into the Church; and, after the Reception of it among the *Greeks*, it went over to the *Latins*.

This Name then, as we may call it, TZEBAOTH, is most commonly used, as some have remarked, in the Prophecies of *Isaiah* and *Zechariah*: Tho' it is often to be found in the other Prophetical Books also.

The Word is indeed rendered somewhat differently in *Exod.* xxxviii. 8, that is to say, in the Margin of our English Bibles: For there it is translated, *assembling by Troops*: But yet even this Version serves to convey some Idea of its Meaning.

Jerom of old wished, that the original Word might be retained in our Bibles, (†) and not translated into other Languages; and that, instead of reading the *Lord of Hosts*, we might read *JEHOVAH TZEBAOTH*. And indeed we have some Intimation of this Wish, both from the Apostle *Paul's* and the Apostle *James's* retaining the original Words: The former in *Rom.* ix. 29; and the latter in *Jam.* v. 4.—And, in our Version, the Rendering in both Places is the *Lord of Sabaoth*.

Let the Name then, or, if it be not properly so called, let the Word be kept in our Version; and we are contented: But then it is fit, that we should have some suitable Idea arising in our Minds from the Word: And this may be *JEHOVAH of Powers, of Forces or of Hosts*.

Hosts there are many, *Forces* great and *Armies* powerful and mighty, which are under the Dominion, Controul, Command and Guidance of infinite Sufficiency and Omnipotence, and this divine Being only.

There are the *superior Hosts of Heaven*. These are the *Angels*

(*) Beza Annot. in *Jam.* v. 4.

(†) Buxtorf. Sect. 6a.

Angels (*) of God; and the Stars of Heaven also, which are at the divine Direction, and fulfil the divine Will and Pleasure.

And there are the inferior Hosts of JEHOVAH. — Thus, his Church and People are the Hosts, among whom he condescends to dwell, and whom he disposes and enables to resist and overcome the World, the Flesh and the Devil. — And all the Creatures besides here below belong to the Army of the most high: So that he can employ them all, as he sees to be fittest and best, to accomplish and fulfil either his merciful or his judicial Purposes, in the World.

The Gentiles, it should seem, did some of them blasphemously give a Name like unto this of Sabaoth to their Idols. (c) So our great Selden (c) thinks, that they had their *Jupiter Sabazius*; from JEHOVAH SABAOOTH. And whence else was it, that they gave the Name of *Zabastus* to their *Bacchus*? They seem to have derived it from TZEBAOTH: For the Greeks, only by leaving out the final Letter, might easily form *Sabastus*, and *Sabas*. And our learned Fuller (d) remarks, that, as from JEHOVAH was formed the Greek *Zeus*: so the solemn Epiphonema of the Singers among the Pagans, *Eupoi Saboi*, was nothing else but an Abridgement of JEHOVAH TZEBAOTH: Nor is it any improbable Supposition.

Reuchlin, in his *Lexicon*, under the Head of TZEBA, which he chuses to render Powers; accordingly so renders it, in Psal. ciii. Bless the Lord, all his Powers; and, in Psal. xxiv. The Lord of Powers.

But here, out of due and just Respect to the Son of GOD, the anointed one of the divine Essence, we must observe, that this Lord of Powers, or Hosts, is the CHRIST of GOD. HE, the Lord of Hosts, in Psal. xxiv. 10, is the King of Glory, or the King of Kings. And the learned Heinsius has well noted upon it, that the Deity of our Lord JESUS CHRIST cannot be more effectually proved from any one Place than from this. And we are given to understand by the

(*) Sutorf. Sect. 59.

(b) Dickinson. Delphi Phœnicizant. p. 114, 115.

(c) Seld-n. De Diis Syris. p. 22.

(d) Fuller. Miscellan. Sacr. L. ii. cap. 6.

the Apostles of our Lord, this King, *that they beheld this his Glory*; that is to say, *not merely the Similitude of it, but the Truth and Reality of the Thing*, as Chrysostom observes upon it. ^(a)

Now altho' it must be granted, that *Idols* in the holy Writings are sometimes called *Egth Zabim*, which, as our great Literator Selden notes, signifies *Griefs*, ^(b) as in *Psal.* xvi. 4. yet we may safely hope and believe, that we shall *not multiply Sorrows*, but obtain and increase Blessings and Joys, by rendering our religious Offerings to the glorious King Jesus, who is *the Lord of Sabaoth*: For surely he is *no Idol*; and consequently can be *no Grief* unto us.

And now, to close, *bless JEHOVAH TZEBAOTH*, all ye his Powers, his Hosts, his Forces; ye Ministers of his, that do his Pleasure. Bless this *JEHOVAH*, all his Works in all Places of his Dominion. And, since he is *the Lord of all Forces and Powers*; may he be the chosen Lord of all my Powers, Faculties and Abilities, both of Body and Soul! Bless this *LORD*, O my human Frame, and all my interior Things! And may I from the divine Influence and Enablement of *the Lord of Sabaoth*, be constantly inclined and assisted never to say or do any Thing disagreeable to the Sight, or offensive to the Ears, of this most holy Majesty; and always be disposed and enabled to chuse and act in all Regards as will be pleasing in his Sight! Amen.

SECTION III. Concerning the Name ELION.

WE proceed now to the Name *ELION*: This is usually translated *the Most High*: It is translated so in *Gen.* xiv. 18 & 22. *Psal.* xviii. 13. *Psal.* lxxxiii. 18. *Psal.* lxxxvii. 5. and *Psal.* xcii. 1. And there is a Word very near a-kin to it, in *Dan.* vii. 25. which is rendered by our Translators in the same Manner.

Some learned Men urge, that *ELION* is an *Attribute*, rather than a *Name*, of the divine Being: And perhaps it may be so.—But, as it is usually taken for a *divine Name*, we shall not hesitate about it, but willingly consider it, as being so.

^(a) Heins. Exercitat. Sacr. P. 350, and 200.

^(b) Selden. De Diis Synis. P. 42.

This Name seems to be derived from a *Hebrew* Word, which signifies the *Genaculum*, or *upper Chamber*; and which, some say, is metaphorically attributed to *the Clouds*.

It is to be allowed most readily, that this Word is sometimes used as an *Adjective*: But then it is also used sometimes *alone*.—And *Bochart* shews, that *Cadmus* the *Phœnician*, with other *Phœnician* or *Hebrew* Words, brought *Elious*, derived from *ELION*, into *Greece*.

If the Name of the *Most High* be the genuine Intent and Meaning of the Word *ELION*; then, by *this Name*, (as also by the *Greek UPSISTOS*, which answers to it,) there may be two important Truths especially suggested unto us.

The *First* is, That *the divine Being has the Supremacy over all other Beings*; as it is indeed once and again divinely declared, as in *Psal. xcvi. 9.* and *Ecclef. v. 8.* Supposing therefore there be ever such a Number of *high, very high*, as well as *mighty* Beings, on Earth or in Heaven; yet the divine BEING is, in Majesty, Power and all divine Perfections and Glories, *high, infinitely high, above them*.

Not a great while ago, a Man, who, as I have been informed, was a *Tallow-Chandler*, pretended to enlighten Mankind with a Treatise, which he dedicated to Dr. *Burnet*, the Bishop of *Salisbury*, entitled, *The Supremacy of the Father asserted, &c.* The Design of which is to shew, that our Lord *JESUS CHRIST* is only a subordinate and inferior Divinity. This Treatise, it is said, was written by one *Thomas Chubb*, and it is found among the Works ascribed unto him; though there is some Reason to think, that some more knowing Children of Darkness put him on this Task, and assisted him in it. This Treatise, being put into my Hands by Governor *Burnet*, the Son of the Bishop, when at the Head of this Province, I read through with close Attention and great Patience:—And I am fully of the Opinion, that it is a sufficient Answer to it, in a few Words, to say; *We acknowledge and assert the Supremacy of the Father, of the divine Essence*, as much as any of the baptised Infidels: But *this divine Essence is in the ELOHIM*: It is therefore in *the Son and the Holy Spirit*: Therefore, in acknowledging and asserting the Supremacy of the Father, we acknowledge and assert the Supremacy

of the divine *Essence* in the Son. And this is the *Doctrine* of divine Revelation, notwithstanding any Thing, that he and his Abettors have yet advanced to the contrary. Nor is there any Thing *opposite* to Reason in this Doctrine.

But then the other important Truth, which may be intimated by this Name *ELION*, may be, that the *Dwelling* of the divine Majesty is high above all other Beings. So we read in *Psal. cxiii. 5.* *The Lord our God, who dwelleth on high :* But, according to the Original, it should be read, *JEHOVAH our ELOHI, who elevates himself to dwell.* And it looks from this Place, as well as some other Passages, as if the divine *Essence* in the *ELOHIM* was pleased peculiarly to reside, and to display and manifest his Presence and Glory, in the highest Part of the Creation.

It is written, in *Isai. lxvi. 1.* *Heaven is my Throne :* Only it must be remarked by us, that the Word, here rendered *Heaven*, is in the plural : And the Plural is, if I mistake not, always used, when the Place of the divine Habitation is mentioned.

Indeed it is sometimes said, that, by this plural Word, the divine Majesty, who resides in the Heavens, is sometimes intended and meant. And it is commonly thought, that, by the Word *Heaven* in the New-Testament, the Majesty on high, in the Heavens, may probably be intended, as in *Matth. xxi. 25.* and *Luke xv. 18.*—But then there must be a Figure of Rhetorick used in those Places called a *Metonymy*.—And the divine Being may be thus called, as the Habitation of the divine Glory is in the highest Heavens : For, in them, is the blessed Place, where the divine Majesty resides in the *ELOHIM*.

But here it should be noted, for it deserves to be so, that we find this Name, which we translate the *Most High*, not only in the singular *ELION* ; but also in the plural *ELIONIM* (c), as well as *ELOHIM* ; as particularly in *Dan. vii. 18, 22 & 25.* where Cocceius expounds it (d) the *highests*, and understands it of GOD, the Father, Son and Holy Spirit.

And now there is Reason sufficient to believe, that the Honour of this Name belongs to the Son of God, to our glo-

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rious

(c) Bynaei, De Natali J. su. &c. P. 103 and 104.

(d) Cocceius in Dan. in Loc. citat.

rious Redeemer : For he it is, *who dwelleth in the secret Place of the Most High*, as in *Psal. xci. 1. He dwelt there before his Incarnation ; and he now dwelleth there.*

If we examine *Arius Montanus*, on *2 Sam. xxiii. 1.* and consult *Schindler* upon the Word *ELION*, we shall find the Meaning of those Words there to be as follows ; *David the Son of Jesse said : He said, who is exalted high, the Messiah of the God of Jacob, &c.*

It was indeed prophesied concerning this most lovely Messiah, in *Isai. lii. 13. He shall be exalted and extolled, and be very high : And in Psal. cx. 7. He shall drink of the Torrent in the Way : Therefore shall he lift up the Head : The Meaning of which Prophecies may be, that, because he would humble himself, and become obedient unto Death, even the Death of the Cross : therefore the Deity would exalt him, and give him a Seat and a Name, above all others.*

And, behold, these Prophecies are fulfilled.—As, previous to the Incarnation of our Jesus in the Virgin Mother, *the Power of the Highest overshadowed her ; and hence the Son of the Highest was conceived in her, and born of her : So we see this same Jesus, for the suffering of Death, crowned with Glory and Honour. He is now, by Contemplation and Faith, to be beheld as seated on the right Hand of the Majesty on high ; far above all Principality and Power and Might and Dominion, and every Name that is named, not only in this World, but in that which is to come also. Is not then our exalted Jesus, with the divine Essence in him, ELION ? We have indeed sufficient Authority to say of him, as in *Psal. xlvii. 2. that he is JEHOVAH MOST HIGH ; and that he is over all God blessed forevermore, as in Rom. ix. 5. For he certainly has the divine Essence in him. And as all may know, that he, whose Name alone is JEHOVAH, is the Most High over all the Earth, as it is written in Psal. lxxxiii. 18. So it becomes all to acquiesce in the Testimony of the famous Forerunner of our Lord Jesus concerning him, in John iii. 31. He, that cometh from above, i. e. CHRIST, is above all : And, if he be above all, then we may surely say with the highest Reason, He is, and must be, the Most High.**

Ought not all the Children of Men then to have the most

raised Conceptions concerning him? And should we not endeavour to render unto him the highest Acknowledgements and Honours, of which we are capable? Must it not be good for us to give Thanks unto **JEHOVAH**, and to sing Praises unto thy Name, O (**ELION**) Most High? And besides, how very thankful should we be, that, high as **JEHOVAH** is, yet he has Respect unto the lowly? And unto this Man will he look, and shew Favour, even unto him, that is humble and contrite, and that trembleth at his Word. O then that you, my Reader, and I, and all about us, were of this Number, that **ELION**, the Most High, might love us, and continually behold us with Approbation and Complacence thro' his Son, the Man **CHRIST JESUS**! And may Glory thus be to **GOD** in the highest for his good Will, and the gracious Effects of it, to the Children of Men, and that throughout all Ages and forevermore! Amen.

SECTION IV. Concerning the Name **EHIEH**

Justin Martyr professes himself to be greatly delighted with this Saying of **GOD**, that is, as to his Name, unto Moses (^e). It is in *Exod. iii. 14.* that this Name **EHIEH** is to be found:

The Hebrew Lawgiver had been asking of the divine Being, if he should go and declare to the Children of Israel, that the **ELOHIM** of their Fathers had sent him unto them; and they should thereupon say unto him, what is his Name? What shall I, to wit Moses, say unto them? Such was the Enquiry of Moses.

And now, in Answer to the Enquiry, it is said, as the Hebrew runs, **EHIEH ASHER EHIEH**; which some chuse to render, *I will, or shall be, who I will, or shall be.*—With Regard to which Passage, Hilary declares, that it gave him the first right and worthy Notions of the Deity. (^f)

Jeram takes this to be a peculiar Name of the divine Being: And he has formed a Latin Word out of his own Head, which, he thinks, will convey the Sense and Meaning of it:

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(^e) In Cohort. ad Græc.

(^f) Hilary. de Trinitat. Lib. 5.

It is *Eriturus* ^(g) : Which, altho' I have mentioned it, I dare not be responsible for the *Fitness and Propriety* of it.

That excellent Reformer, *Peter Martyr*, gives it as his Judgment, that *EHIEH* properly signifies ^(h), *I shall be*.—Which no Creature can say with Truth : For if God withhold his Power, all Things presently perish, or cease to be.—So that the divine Being, and he alone, can truly say, *I shall be* : Because, as he is absolutely and infinitely perfect, he can never be wanting unto himself.

But, as it is asserted and maintained by some, who are well skilled in the *Hebrew Tongue*, that, in that Language, the future Tense is frequently used for the present ; So it is hence judged by these, that *Jerom* has aright rendered this Name after the Septuagint, *EGO EIMIO HON* : Which, as they say, plainly and evidently expresses the divine Essence as self-existing ; or that the divine Being has Life and Essence in himself, and that all Beings besides proceed from him, and have their Dependence on him.

The Jews, in the Days of our Saviour, tho' they had *Moses* and the Prophets ; yet believed not, that the divine Essence was in *JESUS CHRIST* : And hence they apprehended him as guilty of *Blasphemy* ; because he assumed this Name, *I AM*, unto himself : For our Jesus had said unto them, as in *John* viii. 58. *Verily, verily, I say unto you, before Abraham was, I AM* : And therefore we find in the next Verse, that they took up Stones to cast at him ; i. e. as supposing him a *Blasphemer* : For *Stoning* was their Punishment for a *Blasphemer*.

It is probable too, that the present Disciples of *Arius* may think this to be rather too high and great a Name for him, whom they suppose to be a created Being. But however, as *HE*, who is the true and faithful Witness, assumeth it unto himself ; he must certainly have a valid Right and Title unto it : Nor may we withhold it from him.

And, as he claims this Name ; this is a clear and valid Proof of his proper Deity, or having the divine Essence in him : For, if he had been a Man only, the Name of *I AM* could

(g) *Hieronym.* in Epist. ad Marcell.

(h) *Pet. Martyr.* Loc. Commun. P. 46.

could not have belonged unto him : And, as he might not therefore have claimed it *himself* ; so neither might *any other* have given it unto him.

Some judicious Writers have judg'd, that *this Name* shews the divine Being to be *not subject to Time and Variation*, as creatures are ; but that he is an *independent, eternal and unchangeable Being* : ONE, whose Being does not know any *past or future Sense*, as all created Beings do.

If we say of one, that *he was*, and no more ; *this* may imply, that *he is not now* : And, if we say, that *he shall be* ; *this* implies, that *he is not yet*. Therefore it may well be said of *the divine Being*, and of him alone, *he is I AM*. Because there is *no past, or future, with him* : But all *Things* are *present with him* : For indeed *that*, which was a *thousand Years ago* with Relation unto us, is *with the divine Being* as tho' it were but *to-day* : And so is *that*, which shall be a *thousand Years hence*, and even throughout all Ages.—He is, and perpetually cannot but be, *I AM*.

May my Heart then be fixed on him as my Portion, my Blessedness, my All ! And may my Love to him, and my Trust and my Delight in him through his Son JESUS CHRIST be constant, perpetual and unchangeable ! And may it be thus also with all the Children of Men ! May the *existing Essence* (EHIH) be ours ; and we be his ! And then surely we must be *perfectly and eternally happy* ; nor can we possibly be otherwise.

SECTION V. Concerning the Name JAH.

SOME have affirmed, that JAH (and the same is observed of JEHOVAH) is never applied unto Creatures, unless perhaps *elliptically* ⁽¹⁾. But others insist, that it is *never ascribed unto any Creature* : And the Evidences of this are so clear and strong, that I acknowledge myself to be of this Side of the Question.

JAH, according to the Judgment of several learned Men, is derived from the *same Root* with JEHOVAH, and is only a *Contraction* of it. Yea it is common for them to say, that

JAH

(1) Cameron. Oper. Tom. 12. P. 120.

JAH is curtailed from JEHOVAH (1). And they say, that it may be explained by O HON; or, more fully, by Rev. i. 8. *He, which is, and which was, and which is to come.*

But a late learned Critick in *Hebrew* says, that JAH signifies the *ESSENCE*; and he remarks, that *nothing but JAH has Existence and Life; and he can communicate Degrees of Existence and Life as he pleases* (2). And the great Critick *Drusius*, who so frequently differs from others, yet here agrees with those Writers, who say that JAH is *TO HON*; and the same with JEHOVAH. (3)

This Name is sometimes used in a more distinct Way, or by itself, as in *Exod. xv. 2. Psal. lxxviii. 5. Psal. xciv. 7 & 12. Psal. cxviii. 14, 17, 18 & 19. Isai. xxxviii. 11* and a few other Places.

But, in some Places, it is more connected, and closely conjoined, with other Words. Thus we often read, especially in the *Psalms*, *Hallelu-JAH*: Which is rendered by our Translators, *Praise ye the LORD*. And it is sung in *Greek*, in *Rev. xix. 1, 3, 4 & 6*. But a late Writer is for having it translated, *render it unto JAH, or JEHOVAH*.—So it is closely connected, in *Cantic. viii. 6*. where, what we render *a most vehement Flame*, is *Flames of JAH*. And, in *Jer. ii. 31*. we read of a *Land of Darknest JAH*.—And, in *Isai. xxvi. 4*. and one or two more Places, we find JAH JEHOVAH together.

We have already mention'd the Judgment of learned *Christian Writers* with Regard to this Name. And it may not now be improper to add the Judgment of *Rab. Moses Maimonides*, and some other *Jewish Writers*: And this is, that JAH is a proper Name of GOD; and they also make it an *Abridgment*, or at least a *Part*, of the Name JEHOVAH. (4)

And it seems highly probable, that as the *Greeks* pronounced JAH JEU; so from hence were derived *Jupiter, JAH Pater, Juno* and *Janus*. Nor is it at all unlikely, that the Song, sung to *Apollo*, called the *Paan*, which began

(1) *Voet. Problemat. P. 33. Sic ait Mercerus. Ritet etiam in Comment. in Exod. Cap. vi. P. 148. Camero. Oper. Tom. II. P. 119.*

(2) *J. H. Esler's Writings.*

(3) *Drusii Comment.*

(4) *Gale's Court of the Gentiles, Part iv. Book ii. P. 247.*

and ended with *Eleleu Je*, was learnt from *Hallelu-JAH*, and an Imitation of it. And the learned *Heinsius* thinks; that it seems as if the Enemy of Mankind, from *Hallelu-Jah*, had transferred among the *Greeks* their *Eleleu Iacche* for the Dishonour and Reproach of the divine Name. (d)

But, to return ; This Name *JAH*, wherever it is used in the holy Writings, and however it may be connected ; yet seems to mean *the divine Essence* : And we are therefore instructed by this Name, that the divine Being is *THE ESSENCE* ; the absolute, necessary, perfect, self-sufficient and independent Being.

May all the intelligent Creatures of *JAH* then *exalt, worship and glorify him in the Man CHRIST JESUS* according to his Will ! And may we all make it our constant and perpetual Care to honour and serve him thus in every Way, and in as high a Degree as, we are capable of doing it ! And may we do so, as long as we live ; as long as we have a Being ! Amen !

SECTION VI. and last : Concerning the Name *JEHOVAH*.

AND now we come to the more particular Consideration of the great and very venerable Name *JEHOVAH* : Which, Writers, as it were by a general Agreement, allow to belong to the only living and true *GOD*.

The learned *Rivet* notes concerning this Name, that it singularly and incommunicably belongs unto *GOD* ; and that even *Socinus* himself dared not to deny, that this Name *JEHOVAH* was proper to *GOD*. (e)

The Jewish Writers often call this Name *Shem hamphorasch* ; which is vulgarly rendered *the Name* (i. e. of the Deity) explained. But the learned *Majus* shews, from *R. Joseph Albo*, that it ought to be rendered *the separated Name* ; or *the Name, by which the divine Being is separated from all others*. (f)

The Creatures, called *Masrites*, call this Name *Adekarah*,
H that

(d) *Heinsf. Exercitat. Sacr. ad Nonni Metaphras. P. 12.*

(e) *Rivet. Exercitat. in Genes. P. 76.*

(f) *Maji Histor. Animal. Sacr.*

that is, the *Recordation* or *Memorial* ; because, as they lay, it calls back into the Mind *the pure Essence of GOD* ^(g). And, among the *Jews*, it has been called *Shem Hagnatzeim* ^(h), i. e. the Name of the Essence.—And indeed, in *Lev. xxiv. 11*. it is called by the Way of Eminence, *Hasbem, the Name JEHOVAH*.

And we may rest assured, that it rightfully belongs to the divine Being : For we find him often challenging this Name unto himself; as for Instance in *Exod. iii. 15*. *Isai. xlii. 8*. and *Isai. xlviii. 8*. *Amos v. 8*. and *ix. 6*. And, in Addresses and Songs of Adoration and Praise unto him given by Inspiration, *this Name is given unto him*, as in *Exod. xv. 3*.

And we find, that this Name passed from the *Jews* to the *Pagans* : For the latter, from some Acquaintance with it, wickedly gave it unto their *Idols* ; as appears from the Names of *Jao* and *Javo* ; as also from *Jovis*, which to the Ancients was the *nominative Case* used by them.

But here I find such a great Variety of Things crowding in upon my Mind, that I cannot make it do very well to note them down, and lay them in Order, in one Section : I am therefore obliged, as it were, to make the remaining Part, which I have to offer concerning *this venerable Name*, the *second Part* of this Attempt or Essay, and an entire one by itself.

And may *the divine Essence*, concerning whom we have been writing, and concerning whom we propose to treat further, *bless that*, which has been written for *the Enlightning and Instruction of some* in divine Things, and for *confirming others in the right Sentiments*, which they have already entertained ! And may He, in whom we live and move, as well as exist, *direct and help and bless in the Prosecution of our next endeavour to promote the Knowledge of him, and advance his Glory* !

(g) Rivet. in Genes. P. 73.

(h) Turretin. Theolog. Vol. 1. P. 302.





P A R T the Second.

THOUGH the former Part of this Tract was design'd to promote the Honour of the glorious JEHOVAH; for it was written to give some Idea of the *Names and Titles* of this divine Being, and to display and manifest his Perfections and Glories: Yet we have not insisted on *the great and venerable Name JEHOVAH* in it, as the glorious Subject deserves and requires: And we therefore now propose, and shall endeavour, with Dependance on his irradiating and assisting Influence, to take the same under our more particular Consideration.

And because *Method* is of Advantage in order to convey, as well as to *gain*, right Sentiments; we shall therefore advance and proceed methodically, as in the former Part, under distinct Sections.

SECTION I.

The great and high Sentiments and Expressions of Jews and Christians concerning this Name JEHOVAH.

THE *Jews* have given this venerable Name the Epithet of *Tetragrammaton*: And they have usually called **IT**, as others have learned to call **IT** from them, by this Word; because **IT** consists of *four Letters*.—And it is observable, as some have thought it worthy of Admiration, that in all Languages almost the Name of the divine Being is found consisting of *four Letters*: So particularly does this: But then we must remember, that the *Vowels* are not reckoned as among these Letters.

And the Reason, why the *Hebrews*, or *Chaldee Jews*, call JEHOVAH the Name of the four Letters is, because none ⁽¹⁾ of the Hebrew Roots have more than three.

H 2

Moses

(1) *Moses* Sine Princip. P. 25.

Moses Aegyptius, ^(m) and other Rabbies say, that the *other Names* of the DEITY are taken from his *Works*:—But *this alone is not*: For it is the Name of the divine ESSENCE. And *Petrus Galatinus* says the same: Yea and he quotes *R. Haccodos* as saying, that the *Name of the four Letters signifies the divine Being generating*: And we therefore mean, that the *Begetter and the Begotten by HIM are one Substance*, ^(a) or Essence.

The modern *Jews* are grown so superstitious, that they are not willing to have this Name pronounced. And some of their Masters have rigorously determined, that *whosoever presumeth to pronounce this Name shall have no Part in Seculo futuro*, in the World to come. But they have carried it too far. The wiser and more sober among the *Jewish Masters* give no such severe Determination: And they have shewed their Discretion in not delivering any such cruel Sentence. It is observable, that, while *all the other Names of GOD* in the *Hebrew* have *plural Terminations*, JEHOVAH has not.

As this Word, JEHOVAH, is remarkable for having all the *Hebrew Vowels* in it, according to the received Punctuation; so some *Jews* have hence imagined, that there are *wondrous Vertues in the very Letters* of it: And some of them have been not merely so fanciful, but so profane and wicked, as to affirm, that *Moses* wrought his Miracles, and our *Jesus* performed his wondrous Works, in Vertue of it. But it becomes us to despise and abominate such idle Fancies, and such vile and impious Assertions.

Some *Jews* have observed, that, as this Name consists only of *Letters of Rest*, it shews that *there is no Rest until we come to JEHOVAH*.

Maimonides, who is justly accounted a learned and wise Rabbi, owns this Name, JEHOVAH, to be *incommunicable and appropriated to GOD only* ^(b). And the more knowing and judicious Writers in general among the *Jews* say, that *this Name is proper to GOD alone, and not communicable unto Creatures* ^(c).

^(m) *Mos. Aegypt. in Lib. more.*

^(a) *Galatin. Lib. ii. Cap. x. P. 87.*

^(b) *Mos. Maimonid. More Nevoch. L. i. C. 61.*

^(c) *Hornbeck cont. Jud. L. v. P. 94.*

And some learned Christians concur with the Jewish Writers in shewing the same high Sentiments, and using the like high Expressions concerning it.

Our learned Fuller writes, that *JEHOVAH* is to be accounted the most proper Name of GOD, and alone destined beyond the Rest to signify plainly, expressly and absolutely^(d) the ESSENCE of the divine Majesty.—And the learned Joseph Scaliger says, that *JEHOVAH* est proprium unius veri DEI.

Raymund Martin, having mention'd it, that Moses Bar Maimon speaks of *JEHOVAH* as so glorious a Name, which belongs alone to GOD, as proper to him, and only to him; so that no Creature partakes with the Creator in the Signification of it^(e): And yet, says he, this is the Name of the Messiah in *Isai. xxxiii. 5*. Therefore it is manifest to all, who know the Consequences of Things, that the Messiah must be GOD.

The learned Rivet writes in one Place, that the Name of *JEHOVAH* is attributed to GOD, which is drawn from his ESSENCE^(f). In another Place, This Name of GOD is most proper unto him, whereby his ESSENCE, his Constancy and Immutability is signified^(g). And in another, This Name of all especially bath signified to us his ESSENCE and Constancy. And Dr. Gale, in his *Court of the Gentiles*, [Part iv. Book 11.] says, We must know that *JEHOVAH* is the most proper and essential Name of GOD, whereby his infinite Essence and Perfections are most lively set forth.

The learned Crinesius also, in writing of this Name, says, that it is the proper Name of GOD, and denominates him from his ESSENCE^(h): He says, that *JEHOVAH*, as well as *JAH*, denotes the same ESSENCE DIVINE⁽ⁱ⁾: And, because he is of this Mind, he therefore expresses his Approbation of the Forsterian Wish in his Lexicon, that this Word might, if it could be, always be pronounced according to the

(d) Fuller Miscell. Sacr. Lib. iv. C. 13.

(e) Lib. ii. Cap. x. P. 87. *Pugio. Fridei.*

(f) Rivet. Exercit. in Genes. P. 72.

(g) Riv. in Exod. P. 369 — And Ejsd. in Exod. P. 370.

(h) Crines. de Confusione Linguar. P. 195.

(i) Ejsd. P. 108.

the Points with which it is written, and not changed or unit-
ten LORD or GOD : Because these Attributes neither ex-
press the divine ESSENCE, nor the proper Signification of
the Name JEHOVAH ⁽¹⁾.

Another learned Writer insists, that it is to be held with
Regard unto this Name, that it is proper to the true GOD
only ; so that the true Deity may be rightly gathered from
the Attribution of it ; because GOD so often and so empha-
tically hath called this his Name his Memorial, and hath said,
that he will not give it unto another, &c. ^(m)

The same Rivet, whom I have already quoted several
Times in this Section, in a Book, which I did not cite before,
says ^(*) of the Name JEHOVAH, This, of all the Names of
GOD, is the most eminent, only signifying that ONE only,
which is above all other, to wit, the true GOD.—And in
the same Book he writes, This is sufficient for us, that, by the
Names JAH & JEHOVAH, may be signified, 1. That GOD
only has his ESSENCE from himself ; 2. That he never
began, nor will ever cease to be ; And 3. That all Things
are from him, and that all Things are moved and subsist in
him, &c. ⁽ⁱ⁾

Hoornbeek says, that according to the Hebrews, the Name
JEHOVAH is incommunicable to Creatures, and proper only
to GOD ^(b) ; as we noted before.

Scharpius too, a noted Divine, calls JEHOVAH the
essential Name of GOD : And he argues, that, as this is
attributed to, the Son and Holy Spirit ; hence it follows, that
they are truly and essentially GOD. ^(c)

So another eminent Divine, Turretin, writes fully to this
Purpose, we say, writes he, that this Name is so proper to
GOD, that it is plainly incommunicable to Creatures.—And
all consent, writes he, that this Name, absolutely and without
any Trope, is proper to GOD alone. ^(d)

And

⁽¹⁾ Ejusd. P. 107.

^(m) Essen. System. Theologic. P. 76. and 77.

^(*) Rivet. in Psal. Prophet. P. 255.

⁽ⁱ⁾ Ejusd. in Psal. Prophet. P. 490.

^(b) Contra Judæos, P. 394.

^(c) Scharpii. Curs. Theologic. P. 110.

^(d) Turretin. Institut. Theolog. Part i. P. 202.

And another learned Professor of Divinity declares, ^(c) That the Name JEHOVAH simply and absolutely put, is proper only to the true GOD, and is not communicable to any created Thing; no, not to any Angel.

And a famous Metaphysician, as well as Divine, notes and argues, that since it agrees in the most eminent Manner to GOD to be; it is plain, that this Name, i. e. JEHOVAH, is most accommodated unto him, as it is in a special Manner appropriated unto him ^(m).—And, by this Name, is usually intended that Being, who has the most eminent Essence, altogether independent. ^(e)

But, without producing any further Authorities in Favour of a Point, which, as we hinted before, even Socinus himself dare not deny: We shall now select a few Passages from a Discourse of the learned Dietericus, and so close the Section.

It is, writes he as follows, without Doubt with us, and ought to be so with all, that this Name is proper to the one GOD, and him alone, and it is incommunicable. It is the most proper Name of the ESSENCE and Nature divine. It is DEI SOLIUS propriissimum, the most proper Name of all for GOD alone: It is common to no Creature with him; but it is such an one, as we may say, which distinguishes GOD truly and most really from all Creatures.—Draines prove by many Things, that GOD challenges this Name to himself, and to himself alone; so that we are easily superseded as to any Proof of it.—So great is the Force of this Name, that, whatsoever GOD is, it all resides and shines in this Name: So that, if any one could comprehend this Name, he might be thought to comprehend GOD himself, and all that which GOD is: For JEHOVAH is the Fountain of Fountains:—HE embraces all Essence: HE breathes Essence to Things, and gives Spirit to the World.—He is the Being of Beings, from whom is the Being of all other Things, and without whom there is no Being.—Moreover he proceeds, The incomprehensible Name, JEHOVAH, the most glorious Name of our most glorious GOD, who is not wanting of a Name, nor comprehending himself by a Name: For he cannot be comprehended by a Name,

^(c) Langii. Causa Dei. P. 359.

^(m) Scheibler. Metaphysic. Lib. ii. Cap. iii. P. 469.

^(e) Ejusd. Metaphysic. Lib. ii. Cap. iii. P. 471.

Name, &c.—No Mortal hath ever yet revealed this.—Here all the Speech of the Rhetoricians is out-done ; and all the Words of the Sophists are conquered by the Greatness of this Word JEHOVAH : And all, that we say about it, is less than it is ^(h) : Thus he.

I do not apprehend myself answerable for every Term and Form of Speech or Expression, which has been cited in this Section, whether from *Jewish or Christian Writers*. My principal View and Intention, by these Citations, has been to set before the Readers the *high Sentiments* of the Authors concerning the Name JEHOVAH, and to produce some of their *elevated Expressions* concerning the same : And herein, as I trust, I have not been altogether unsuccessful.

SECTION II.

Of the great external Regard, which has been paid unto this venerable Name.

THERE have been many *Christians*, as well as *Jews*, who, while in *Thought and Apprehension*, they have been for retaining and manifesting their *Respect and Honour* for this *venerable Name* ; at the same Time have been very desirous and earnest to have it *treated with a peculiar and very distinguishing Civility and Regard externally*.—Thus the *Jews* stile it the *Name of Substance, the Name of Essence, the proper, the separate Name and the Name of Remembrance, and the glorious and terrible Name*.

Many *Christians* there are, and some of them of no small Figure in the learned World, who would not have this great Name in common, or frequent, Use : They would have it uttered in the Chairs of able Doctors, and in the Desks of knowing Divines :—But they are not for its being pronounced in any Society, unless with the greatest Reverence ; lest it should grow common to the *Vulgar, or light Minds, not careing where and by whom it may be pronounced* ⁽ⁱ⁾. This is the Opinion of the very learned *Dietericus*.

And herein a very learned Man of the *English Nation* agrees with him, who would have us think it *more expedient before*

^(h) *Dieteric. Antiquit. Biblic. P. 163, 164, 165 & 161.*

⁽ⁱ⁾ *Dieter. Antiquit. Bibl. P. 161.*

before the *Rude and Unskilful*, which is by far the greatest Number, to have the Word *Dominum, Lord*, used for it. But, among the *Learned*, he would have the Word *JEHOVAH* produced, and then especially, when some secret Force of Emphasis may be under it.

And by the Consent of the Generality, whether *Jews* or *Christians*, and whether more or less knowing, we ought all of us to bear and speak with Respect, and really and heartily to revere, this divine and most venerable Name.

It was a divine Injunction on the *Jews*, in *Deut. xxviii. 58.* that they should fear this glorious and fearful Name *JEHOVAH* their *ELOHIM*.—And we, who are called and accounted *Christians*, should not think ourselves excused from, but obliged unto, a Compliance with it.

There was a Son of an *Israelitish Woman*, but, who had an *Egyptian Father*, who strove with an *Israelite*: And this *Israelitish Woman's Son* blasphemed the Name *JEHOVAH*, as we read in *Lev. xxiv. 10.* And this occasioned the Law following, at the fourteenth Verse, that *whosoever blasphemeth the Name JEHOVAH, whether he were born in the Land, or a Stranger there, should be put to Death; and all the Congregation should stone him.*

The *Jews* have interpreted this very frivolously, as if his very pronouncing the Name, the ineffable Name, *JEHOVAH*, were a blaspheming it.—But the Intent and Meaning of it is, that as among *Christians* he, who blasphemeth the Name of the divine Being, blasphemeth more atrociously against him, when he expresses the divine Name in his Blasphemies; even so here the Son of the *Israelitish Woman* doubtless sinned more atrociously, inasmuch as he did not suppress, but impiously uttered, in his Blasphemy, this most venerable Name, by which the divine Being is distinguished. (*)

JEHOVAH forbid, that any, who call themselves *Christians*, or who pretend to any Sort of Religion, should be guilty of so great a Fault as this of blaspheming this most venerable Name.—But may we, and all the Children of Men, who know this Name, treat it, as we ought to do, with a becoming Respect at all Times, and on all Occasions! But I

I

must

(*) *Cameron. Oper. Tom. i. P. 52.*

must confess, that I see no Reason for shewing such a *superstitious* Regard to it, as that for which some *Christians* plead and urge, and which, it is probable, they learned from the *Jews*.—For, as *Drusius* observes, *the producing of this Name was unlawful among the vulgar Jews.* ^(b) And as he affirms, that it was produced in the Temple by the Priests alone; he has also a whole Chapter for illustrating it. And as he says, that it was only used in the Temple, he tells us also, that it never ceased to be used there, until the Temple was destroyed. However the same Author allows, that, in the Time of *Moses*, the Pronunciation of it was vulgarly known ^(c): And he gathers this, as he says, from the History of the *Egyptian's* Son, related in *Lev. xxii. 11.* as above recited, and the Law following it in the 16th Verse of that Chapter. And we find, that it was not only known afterwards, but it was freely spoken also, as our learned *Selden* has taught us to note, by the *Atamean Idolaters*. Thus *Rabstrakeb* uses, and often repeats it, in the xxxvith Chapter of *Isaiah*.

Now whatever Regard any learned and pious Men, whether *Jews* or *Christians*, would have to be paid unto this venerable Name, which appears to be *superstitious*, and more nice and squeamish than wise; it matters not unto us: For we are not obliged to follow them in it.

The excellent and honorable *Robert Boyle*, and indeed more excellent and honorable for his Learning and Piety than all his external Advantages, acquaints us, that, when he conversed with the *Jews* at Amsterdam, he learned, that they have so profound a Veneration for the Name of *JEHOVAH*, that they hold it unlawful for mortal Lips so much as to pronounce it. But, writes he, tho' I esteem this Fancy suitable enough to the Rest of the Extravagancies of their modern Tenets; yet certainly their Superstition will condemn our Irreverence. ^(d)

But it suffices for us, if we be careful, as we ought always to be, that we never use this Name in a loose, careless and trifling Manner, so as to reflect any Dishonours on it; and that we always use it, and hear it used, as it is fit and proper to do, both in Worship and Conversation, with decent Seriousness and Gravity:

(b) *Drusii Tetragram.* P. 2. and Cap. ix. P. 25 and 28.

(c) *Drusii Tetrag.* P. 19.

(d) *Boyle's Discourse against customary Swearing.* P. 24.

Gravity : Thus shewing all due Respect unto this glorious and fearful Name, as often as we shall have Occasion to use it ourselves, or to hear it pronounced by others.

And it is my real Desire and hearty Wish, that you, my Readers, as well as I, and that all about us, may be continually inclined and enabled to do so.

S E C T I O N III.

Concerning the various Readings and right Pronunciation of this Name.

FROM the general and vast Regard, which was paid to this venerable Name among the *Jews*, and hence from the common and very general *Disuse* of it, we cannot now be so fully satisfied about the right Way of reading and pronouncing, as we might otherwise have perhaps been.

However it is now generally written and pronounced *JEHOVAH*. *Galatinus* is judg'd by some ^(c) to have been the first, who brought in this Way of writing and pronouncing it. And *Junius* and *Tremellius*, the latter of whom was a Convert from Judaism to Christianity, appear to have been the first Translators, who have rendred it in this Manner. And there is a very learned Man, I mean *Voetius*, who thinks, that they do not absurdly, who retain the Word *JEHOVAH* every where in their Versions. ^(f)

The learned *Drusius*, on the other Side, does not approve of this Way of writing and pronouncing it : And he is so displeased with those, who keep it and plead for it, that in his Anger he calleth them *Jehovists* : Which, I am sorry to say, appears to me to carry some undue and faulty Disrespect to the venerable Name ITSELF, from which it is taken.

This same learned Man is very positive, that the Name should not be read and pronounced *JEHOVAH*. In one Place he asserts, it matters little, I think, whether you read *Jova* or *JEHOVAH* ; since both Readings are corrupt. *Galatinus* first brought us into this Error ; and *Fagius* followed him, and afterwards followed many others without Number. ^(g)

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And

^(c) *Walton's* Introduct. ad *Leſt. Ling. Orient.* P. 16.

^(f) *Voet. Problematic.* P. 55.

^(g) *Drus. Tetragramma.* P. 33 34.

And, in another Place, he speaks most positively and peremptorily, *I say*, for you must know that it is his *ipse dixit*, *I say*, that, in reading JEHOVAH, they read ill : *This is as plain unto me as that twice two is four* ^(h).

But why is he displeased with this Way of writing and pronouncing it ? If we consult some of his other Writings, we shall in them find the Ground and Reason of his Dissatisfaction at it. *That*, says he, *which some contend should be JEHOVAH, it is mere Unskilfulness in them : I wish it were not Blasphemy : For Hova is Destruction* ⁽ⁱ⁾. And, in another Place a little Way off,—JEHOVAH is corrupted from a corrupt Reading, as I have before proved.—*It sounds somewhat impious and blasphemous :—For Hova is Destruction.*

And, having thus destroyed, as he imagined, the usual Way of writing and pronouncing it ; let us now consult him a little further about it.—He acquaints us, that, as the *Jews* count it unlawful to pronounce this Name,—hence therefore in the sacred Writings, wherever you meet with it, they read for it Adonai ; unless where it preceeds or follows Adonai, and then they read Elohim : Which the Characters of the Vowels, that we now use, sufficiently declare.—But, adds he, for Joth, he, Vau, he, I find among the ancient Divine Jaoh and Jevo ; the latter of which the Samaritans of old peculiarly used, ⁽ⁱ⁾ as *Theodore* writes.

Arias Montanus also, not contented with the usual Way of reading, thinks it ought to be read *Jeheve*, after the Form of *Eheje*, as in *Exod.* ii. 4. ^(m) And we may safely conclude, that it must be so pronounced ; or *Jabveh* or *Jibveh*, or else it must be pronounced *Jehovah*, says the famous *Alsted*.

It is however insisted on by many of the *Jews*, and others from them, that JEHOVAH is the only right Reading : But then there is Room to enquire, why this Name is sometimes pointed and read JEHOVIH, as in *Gen.* xv. 2 ?—And why then have they, who pointed the Old-Testament, taken the Liberty so frequently to change its Points ? For, as we have already hinted, when it goes before or follows Adonai, lest it should

(h) *Drus. Tetragram.* P. 35.

(i) *Drusii Pæterit.* Lib. x. P. 447.

(i) *Drus. Observat.* Lib. i. Cap. 1.

(m) *Bethner. Clavis.*

should be twice read Adonai, it is pointed with the Vowels of the Name Elohim; and so it is interpreted Dominus Deus^(a), or Lord God in English.

It must be confessed, that there does not appear, in thus managing the Points, so much *Wisdom*, nor indeed so much of *godly Sincerity*, as might have been expected in an Affair of this Nature and Importance.

And the mentioning of this furnishes us with an Occasion of turning aside a little and making another

DIGRESSION.

MANY of the *Jewish Writers*, and many *Christian* ones, borrowing it from them, hold a great Error, namely, that the *Points*, as we now have them, are at least as old as *Ezra*, if not as old as *Moses*, and that they are given by *Inspiration*, as well as the *Law* and the *Prophets*.

Satisfied I am, that they have not sufficient Reason to think so: For, with Regard to the *Names*, which we have been mentioning, the *Points* are very arbitrarily affixed and unaccountably shifted.

And it is no hard Matter to make it appear, that, according to the *present Pointing*, there are some considerable Mistakes in the *Hebrew Writings*, which we are not willing to allow as belonging to them.

And it may be thought worthy of enquiring, and let the Brethren zealous for the divine Original of the Points, endeavour to find out and render the Reason of it, *how it comes to pass, that some Part of the Old-Testament*, in our present Hebrew Bibles, *is left unpointed*, as particularly a great Part of the *seventh Chapter of the Book of Numbers*? It may very well be enquired, if there was really *one Bible pointed* throughout, *why could it not all be copied*; and where is one now to be found, which is *completely pointed*, that so the *Pointing of the Rest* may be completed by it?

But *Elias Levita* and other *Jews* besides, have confessed the *Novelty of the Vowel Pointing*: And *Morinus*^(b) affirms, that all the *Jews* for two or three Ages after the thousandth Year of

(^a) *Drusii Prætorior. P. 447.*

(^b) *Morin. Buxtorfio in Antiquit. Eccles. Ornat. P. 368, 369.*

of *CHRIST*, or lived somewhat later, were of the same Opinion with *Elias* : But about two or three Hundred Years afterwards, some took it into their Heads, that the Punctuation was made by *Moses* of the great Synagogue.—And since the Reformation the very learned *Capellus* advanced and manifested this important Truth, which was indeed asserted before by *Raymund Martin*, namely, the Novelty of the Hebrew Vowel Pointing, in his Book published by *Erpenius*, entitled, *Punctuationis Arcanum revelatum*.

And of late Mr *Mascler*, and after him *Le Sieur Rimeur*, have proved, that the Pointing had no Existence in the Hebrew Bibles before the Time of the prevailing of the *Mahometans* : And some have hence judg'd it probable, that the Hint of the Vowel Pointing was taken from them.

It is pretended by some, that the *Masorets*, who began the Pointing, lived about five or six Hundred Years after *CHRIST*.—It may be so.—If it were, they were obscure Persons, and of no great Note and Reputation.—And, if they were not so, but ever so famous, there is no sufficient Reason for giving up our Understanding and Judgment unto them.—But, if they really began the Pointing, there is Reason to think, that it was not completed, so far as we now have it, until a little above Seven Hundred Years ago by *Ben Aser* and *Ben Naphtali*.^(c)

Therefore, to return from our Digression, we conclude, that the Pointing is not to be so religiously and invariably regarded by us.

Some have insisted on it, that we are now ignorant of the true Pointing of this great and venerable Name *JEHOVAH*, as well as of many others. If it be so, what Need or Occasion then is there of so much disputing and wrangling about the Manner of writing and reading it ?

This Name might very well be called, according to the usual Reading of it, *ineffable* and *not to be written* by the *Greeks* : For it must be very difficult, and next to impossible, for them to speak and write it in a right Manner ; as they have neither Consonant *J*, nor *V*, nor the Spirit *H* in the Middle or End of the Words in their Language. It

(^c) *Rimeur* De Racines Hebraïques : And
J. H. Esqr's Covenant in the Cherubim. P. 264, 265.

It has often been said, that we are mistaken as to the right and exact Writing and Pronunciation of the Name. : And, if it may be so, why ought we to be disgusted and offended at it? Perhaps we cannot read and pronounce it better; and, for aught we yet know to the contrary, the present Reading and Pronunciation may be the original and genuine one.—And indeed our learned Englishman *Gataker* has published a Tract, called *De Nomine Tetragrammato Dissertatio*, in which he defends the common Use of the Word **JEHOVAH**, and vindicates it from the Cavils which have been bro't against it.

Drusus, as we have already mentioned, and after him his Disciple and Advocate *Sixtinus Amama*, in a Book with an odd Title (*), seriously disputes, that *this Name ought not to be pronounced*, and that *the genuine Pronunciation of it is impossible*; and that *because its proper Points are lost*; and *the Points*, which are now annex'd unto the Letters of it, are the Points of the Name *Adonai*. *Ludovicus Capellus* also defends the same Opinion. And the famous *Scaliger* insists for it, and says, that *they, who laugh at them, that read Adonai for Jehovah, and think this Manner of Reading introduced by the modern Jews, deserve not to be answered*.

Very great and learned Men are apt sometimes to be too dogmatical, positive and tenacious.—But, when they are so, it is not always a sure and certain Proof of their being right; nor indeed is any Demonstration at all of their being so.

It is certain however, that there are great Divines and very learned Men, who not only write and pronounce **JEHOVAH**, but who also professedly defend this Way of Writing and Pronunciation; as *Fuller* in his *Miscellanea Sacra*, *Gomarus* in a peculiar Discourse, and one *Dorscheus*, a Divine of *Agrigentum*, in a Quarto Treatise.

And, besides these, the famous *Voetius* (°) is for keeping the present Way of Reading: And it is his Judgment, that the Name may be expressed by the Latin *Essentiator*, or *Existentiator* (°); the Sense of which is very difficult to convey in any Word, that we can offer in English; and so I leave it.

But, if after all some will dwell on it, that we are ignorant

(*) *Antibarbarus Biblicus*.

(°) *Vet. Problematic. Theolog. P. 56.* — (°) *Ejusd. P. 53.*

rant of the right *Pointing* of this Name, and therefore we cannot *aright* pronounce and write it; we shall not be contentious about it.

No! we concur with the learned *Rivet* in thinking, that the *Reading and Pronunciation of the Word is of no great Moment*.—And yet, allowing every one their own Liberty; (f) it is most agreeable to us, that the Name should yet be written and pronounced, as the *Points* now are, among Christians.

A REFLECTION.

WHEN there is such an Uncertainty, and such a Disagreement among very learned, wise and pious Men, about the right reading and pronouncing of very important Words;—O BEING of Beings, have Compassion on us; and help us to cease from Men, whose Breath is in their Nostrils, and in whose Heads is Darkness and Fallibility; for wherein are they to be accounted of? And help us, in the due Use and Improvement of the proper Means of divine Knowledge, to depend on THEE, as the Father of Lights, to lead us into Truth by thy Son, and guide us by Counsel and afterwards receive us up to Glory, to thy Son, who is the Light and Glory of the heavenly World. Amen!

SECTION IV.

Concerning the Usage, Intent and Meaning of this venerable Name.

IT is worthy of our Notice, that this venerable Name is not to be found once in the *first Chapter of Genesis*. But the Name for the divine Being, throughout that Chapter, is constantly ELOHIM.—And this Name, JEHOVAH, is first of all mentioned in *Gen. ii. 4.* when the ESSENCE in the ELOHIM had finished all his Works of Creation.

Tertullian. and some other ancient Writers, have hence argued, that GOD, ELOHIM, was not Dominus, Lord, before Adam.—But, as JEHOVAH does not directly mean Dominus, or Lord, I must hence confess myself not to be gratified with their arguing.

There

(f) *Rivet*. Exercitat. in Genl. P. 73.

There is a late learned Critick in *Hebrew*, who, upon finding the compound Name, JEHOVAH, as he calls it, (^s) used in *Gen. ii. 4.* says, that *this Name is not used until now, where the Distinctions are used of Body and Soul, and are shewed to make the Soul by giving an Image unto it.*—Therefore the Word usually writ *Hovab*, enjoying the Power of exercising such Faculties, was added unto JAH. CHRIST had JAH, and the Faculties of the human Soul perfect in him.

The Name, as we have said, was first used in the second Chapter of *Genesis*.—But it appears to have been afterwards in Use among the Patriarchs. We find, that in the Days of Seth and Enos, as in *Gen. iv. 26.* Men began to call on the Name of the LORD : From which Translation it looks as if Men just then began to pray unto the LORD. But the proper rendring of the Words is, then began Men to call on, to invoke, *Beshem JEHOVAH, in the Name of JEHOVAH.*—Afterwards this divine Being used this Name of himself to Abram, in *Gen. xv. 7.* I am JEHOVAH.—And Abram, so taught of GOD, says to the King of Sodom, in *Gen. xiv. 22.* I have lifted up my Hand to JEHOVAH.—And we find in *Job i. 21.* that Job knew JEHOVAH to be the Dispenser of good and penat Evil ; and in *Job xxxviii. 1.* that JEHOVAH discovered himself to Job ; after his and his Friends Discon se, wherein his Name is mentioned.

But how came the ELOHIM, who spake unto Moses, to say unto him, as in *Exod. vi. 2* and *3.* I am JEHOVAH : And I appeared unto Abraham and unto Isaac and unto Jacob in EL SHADDAI : For so it is in the Original : But by my Name JEHOVAH was I not known unto them.

This indeed is a Difficulty. Our learned Gataker, and the learned Gaillardus, Darscheus, and others, have taken a great deal of Pains to reconcile the Matter, and to preserve unto Moses the peculiar Priviledge and Honour of having first known the divine Being by the Name of JEHOVAH.

But, notwithstanding all that they have advanced ; it appears very plain and evident, that this Name was really known and used before Moses : For he himself relates, that in the Days of Enos Men began to invoke in it : It was probably in Use before : But Men began then to invoke in it ; and that probably in Society together. K In

In the *Chaldee Paraphrase*, interpreted by *Fagius*, there is an Exposition of this Passage, which has been followed by *Glassius*, *Walther*, *Dr. Edwards*, and others: 'Tis this, I promised unto them (namely, *Abraham*, *Isaac* and *Jacob*) Promises: And in all these Things I said unto them, I am GOD Almighty, EL SHADDAI: And by my Name JEHOVAH I was not known unto them so; that is, I was not made known unto them with Regard to my Property of Truth; for which my Name is called JEHOVAH; i. e. true and faithful for the Truth of my Words: For I promised indeed unto them; but I had not yet ratified and confirmed it—as now unto *Moses*.

The learned *Rivet*, in his Exercitation on the Words, gives this as the Sense and Meaning of them,—He had not yet in Reality declared himself to be JEHOVAH: Because he had not yet fulfilled the Promises, which he had made to *Abraham* and the other Fathers: But now he would do it by fulfilling his Promise.—He only taught, that he was willing, by this Name, to be constant to his Promises, as if he would make those Things, which are not yet, nevertheless to subsist. Therefore as often as he puts them in Mind of fulfilling his Promise, he prefaces what he says with, I am JEHOVAH.

But, after all, it is, as I apprehend, sufficient to put an End to the whole Dispute, if we observe, that the Hebrew Particle *Lo* is sometimes used interrogatively, as in *Lament.* i. 12. And in some Copies of the LXX this Passage is rendred, I have even manifested myself to them by my Name [JEHOVAH] Lord.—And some of the most learned Jewish Rabbis note, that this Particle *Lo* is not absolutely negative, but comparative: Thus it is said, in *Genes.* xxxii. 28. Thy Name shall no more be called Jacob, but Israel: 1 *Sam.* viii. 7. They have not rejected thee, but me: And *Hos.* vi. 6. I desired Mercy, and not Sacrifice.

And hence the Meaning of the Words, which have been under our Consideration, may be this, and after this Manner they may well be rendred, I have not only made myself known unto them by EL SHADDAI, but by my Name JEHOVAH.—Or let the Words be put interrogatively, and they will do well, was I not made known unto them by my Name JEHOVAH?

VAH?—And we may add here from the learned *Buxtorf*, that the Words may be read, *I appeared in EL SHADDAI, and by my Name JEHOVAH; nor yet was I made known unto them; i. e. so clearly and fully as afterwards.*

And now let us, with a becoming Seriousness and Solemnity of Spirit, apply ourselves to search and find out the Meaning of this venerable Name.

The Hebrew Writers usually for JEHOVAH read ADONAI; and the LXX always interpret it KURIOS, LORD; which the most judicious Interpreters will not allow to contain the Sense and Meaning of it. Thus *Rivet* in particular says, that *this Word KURIOS certainly does not answer to the Meaning of JEHOVAH, which rather signifies the Existing One, and notes the ESSENCE of Divinity* (a). And *Scheibler* (b) affirms JEHOVAH to be a Name of the divine ESSENCE; which the other certainly is not.

And a late considerable Critick in *Hebrew* tells us, that, as *this Name is incommunicable to any other Essence* (c), *so it is incomprehensible: Not that there is any Defect in the Word; but we cannot take in the Idea, which the Word offers.* Tho' in another Place, to which Reference has already been had, he says, that *JEHOVAH and EL are synonymous; and EL signifies the Irradiator.* The worthy Reformer *Peter Martyr* says, that (d) *Essence, or to be, is meant by JEHOVAH.*

This Name is supposed by many to signify, that *He, to whom it belongs, is eternal*: And hence they think, that the Translators of the *French Bible* have done well in always rendering it *L'Eternelle*.—And, by the Way, my own Honored Father, in his *Psalterium Americanum*, has constantly chosen to render it so, *the eternal, or the eternal one*: And *Ravanellus* is of the Opinion, that the Word is thus happily expressed.

And some Writers have been so critically minute as to remark, that the Meaning of it must be *eternal*: For, say they, *Je*, in the *Hebrew*, is a Sign of the *Time to come*: *Ha* is a Sign of the *Time present*: And *Vah* is a Sign of the *Time*

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past.

(a) *Rivet*. Exercit. in Genes. P. 72.

(b) *Scheibler*. Metaphysic. Lib. ii. Cap. iii. P. 471.

(c) *Moss* Sine Principio. P. 25.

(d) *Loc. Common.* P. 334.

past. And these Writers think, that we have this most sacred Name thus interpreted accordingly. Our learned *Fuller* favoured this Interpretation : And so did the Honorable Judge *Trott*.^(c) But *Sixtinus Amama* thinks, that *this is a more nice than solid Invention* of *Zanchy's*.^(f)

But, without insisting on Niceties, it is generally agreed, that the Etymology of the Word is from *Hajah*, or *Havah*, he was. And hence it is judg'd, that **JEHOVAH** is the same as **TO HON**, the *Existing One*, who is eternal, and obnoxious to no Change : And *this*, it is generally agreed, is the proper Name of the *Deity*. And it is sometimes said to be the *Memorial of the divine Being* in the holy Writings, as in *Exod. iii. 15.* and *Hos. xii. 6.*

And it is usually and very generally understood to signify, that the divine Being is the *ESSENCE*, having *Existence in and of himself only* ; and that he alone communicates *Essence and Existence* to all Things created, as in *Amos v. 8.* and besides that He is divinely true and faithful to his Promises and Threatnings, and will in due Time cause them really to exist and take Place :—And they gather these Things from *Exod. vi. 2, 3, 6, 8, 29.* *Ezek. vi. 13.* and *vii. 27.* and *xi. 10, 12.* and *xiv. 7, 8.*

Our very learned *Selden* has shewed from various Authors, that it is from this Name **JEHOVAH**, that the *Greeks* have formed several Words, and particularly have written **JAOU** **JAO**.^(g)—But, among the *Greek Fathers*, some, as *Jerom* observes, read and wrote this Word, very strangely indeed, *Pipi* : But *this* was owing to their deplorable Ignorance of the *Hebrew Tongue* : And it is very probably conjectured, that they imagined the *Hebrew H* to answer to the *Greek* great *P* ; and the *Hebrew Jod* and *Vau* to answer to their *Jota*.

The *Phanicians*, I mean the *Pagan* ones, seem to have said *Jeuo* from this Name : And the *Samaritans* to have taken their *Jabai* from it : And *Orpheus* and others from hence accustomed themselves to use *Jao*. Nor is it unreasonable to think, that the Appellation of *Jove* might be derived from

(c) *Trott's* C'avis Ling. Sanct.

(f) *Sixtinus Amama.* in Dissertat. De **JEHOVA**. P. 347.

(g) *Selden* De Ditt. Syris. P. 202.

from this : *Cicero* indeed thinks it to be derived a *Juvando*^(h) : But it appears to me more probable, that *Juvando*, a *Juvo*, may be derived from the Name under Consideration.

There are some *Hebrew* Writers, who think, that, by this Name, *the Doctrine of the Trinity* is conveyed unto us : And one *R. Haccodos* in-particular endeavours to prove, that *the Mystery of the divine Trinity is comprehended in it.* ⁽ⁱ⁾

It may very well be allowed, that *this* is a very proper Name of the divine Being : Because, as was hinted before, it by no Means admits of the *plural Number* : And, whatever be the *plural Word*, with which it is connected, it never undergoes any Change ; as we observe in *JEHOVAH ELOHIM*, *JEHOVAH TZEBAOTH*, and the like Words connected with it.

The *Socinians* have indeed objected, that an *Angel* is called by this Name. But then it is most reasonably judg'd, that it was *JEHOVAH*, even the *Son of GOD*, who appeared and acted by this Name and Character.

It is worthy of Notice, that it has never been said in the Plural, that *there are three JEHOVAHS*, or more than one *Essence divine*, or divine Nature. *This*, as it has never been spoken by the sacred Oracles, ought never to be allowed : For there is but *one Essence divine existing* : *This* is absolutely *ONE*. And, in *this*, as I apprehend, *Jews*, *Turks*, *Pagans* in general, and *Christians*, all agree.—And yet, while *JEHOVAH* is never used but in the *singular Number*, it must be allowed, that it is sometimes used to express a *Plurality*, as in *Gen. xix. 24.*

But where is the Contradiction, and wherein is the Absurdity, in affirming, according to that, which appears to be the Doctrine of the Holy Bible, that *the divine Essence*, which is absolutely *One*, is in the *ELOHIM*, and in the *Man CHRIST JESUS* ? I must own and freely declare, that, as I can see *no Contradiction or Absurdity* at all in it ; I am also persuaded, that there is no one, however ready or inclined for it, who is capable of shewing any such Thing.

The ancient Writers seem to have been satisfied as to this Doctrine

^(h) *Cicero*. De Natur. Deor. Lib. ii.

⁽ⁱ⁾ *Haccodus*. Arcanon. Revelator.

Doctrine of the *divine Essence in Humanity*. Thus *Austin, Bernard* and others have no Difficulty in calling the Son of GOD and our Saviour by one compound Word *Homo Deus* : And the *Greek Divines* use the Word **THEANTHROPOS**, which is of the same Meaning, in speaking concerning him.

There are several learned Men, who consider *the Son of GOD*, by whom we intend, *the Man CHRIST JESUS with the Fulness of the Deity* in him, as the **JEHOVAH** of the *Hebrews* : And they have freely insisted on it.

This now is the Sentiment, which none have any Reason to be ashamed of espousing : And, before this *Dissertation* be finished, there may probably such Things be offered in Favour of it, which may render it *worthy of Acceptation* by wise and judicious Persons, and *to be still held fast* by them.

But, for the present, we must wave these Testimonies and Evidences ; designing by and by to produce them ; and then leave the Event and Issue to the divine Being, the powerful Irradiator and supreme Disposer and Guide.

SECTION V.

Concerning **THEOS, DEUS** and **GOD** used for **ELOHIM** ; and **KURIOS** used for **JEHOVAH**.

WHEN it is so plain, that **ELOHIM** is *plural* ; why do the **LXX** render it **THEOS**, the *Latins Deus*, and we **GOD** ? And why do the **LXX** render **JEHOVAH**, **KURIOS**, *Lord* ? And *why are these Words so rendered, after the LXX, in the New-Testament* ?

These Enquiries are very natural and proper : And, if some good Answer may be assigned unto them, *why should not the same be produced*, and offered to public Examination and Judgment ?

A late learned and critical Writer has observed, that the **LXX** have given us *sufficient Evidence*, that the *Translators of any Manuscript, out of one Language into another, would, besides the Alteration by Contrarieties, or by the other Incapacities in the two Languages, be at that Day byassed in some, and ignorant in other Points, and so would give Senses to several Words, which they had not from the Author.* ⁽¹⁾

And

(1) New Account of the Confusion of Tongues, by J. H. E. q; P. 127.

And the learned *Gerhard* writes, that the *LXX Version* in many Places differs from the Original Hebrew, and especially in the *Psalms*: And several have proved, that they manifestly swerve from the *Hebrew Truth*, particularly in the reckoning of Years. Thus, for Instance, they make *Methuselah* to live fourteen Years after the Flood, which is quite false. (*)

And the very learned *Dr. Lightfoot* scruples not roundly to assert, that, whoever the *LXX* were, he has no Doubt but that they applied themselves to the Work of Translating with an insincere Mind. (b)

And indeed there is great Reason to believe, that they would take Care, in translating, to leave out, or conceal, their inspired Doctrine concerning the *ELOHIM*, concerning *JEHOVAH* and the *MESSIAH* from *King Ptolomy* and his People: For it was certainly a Tradition of the Ancients received among the *Jews*, that nothing might be communicated to the Gentiles, save only the seven Precepts of the Sons of Noah (c).

Coming therefore with this Apprehension and with an insincere Mind to their Work, they have managed accordingly in it: They have added and contracted, as they pleased, says *Dr. Lightfoot*, *ascitanter, cecutienter, audacter*: They often translate into a Sense quite alien; not seldom into a contrary Sense, and sometimes into none; And many Times they translate to patronize their own Traditions, or to avoid the Scandal, which the sacred Text might give, or for the Safety and Renown of their own Nation. (d)

But some may be ready to enquire here, how could Men, who believed the Law and the Prophets to be given by Inspiration from *GOD*, take such a licentious Liberty in making their Translation?

Now, in Answer to this, it may be said, that nominal Christians, as we find from Fact, are as capable of doing such Things as nominal Jews: And therefore we need not so much wonder at the Conduct of the nominal Jews in this Matter.

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(*) See *Leigh's System*, &c. P. 75.

(b) *Lightfoot's Hor. Hebræc. in Luc* P. 74.

(c) *Gregorii Posthuma*. P. 17. and *Hottinger*, *Thesaur. Philolog* P. 327. and sequent.

(d) *Lightf. et. ut sup.*

There is a *certain Translation of the Bible* made for a national Church ; *from which*, the Translators themselves say, in their fullsome Dedication to one of the meanest and foolishhest of Princes, *they have great Hope, that their Church shall reap good Fruit thereby.* And indeed they might very well have *great Hope* of this ; when they had taken such special Care to make their Version of the holy Scriptures truckle to their own Sentiments, and speak out their own political and hierarchical Notions. (*)

This Observation, it may be said, will serve to shew the *great Corruption*, which is operating among *professed Christians*, as well as among *professed Jews* : But it will by no Means serve to justify or excuse it :—And I readily grant it.

But we may further add here from the learned *Lightfoot*, that there are now *various Editions of the Greek Version*, of the LXX as it is called, *very much disagreeing among themselves* : But *whoever saw, or heard, of a Hebrew Book, that in all Things agreed with any one of them ? These Interpreters have certainly followed their own Sense, and have but little confin'd, or bound, themselves to the Hebrew Text.*

The learned Dr. *Walton*, in his *Preface to his Introduction to the Reading of the Oriental Tongues*, indeed kindly acquaints us, that, in the Time of *Julius Caesar*, the famous Library of *Alexandria* was burnt, which contained a Collection of ancient Monuments of all Nations ; and, as *Ptolomy Philadelphus* spared no Charge to collect Books from all Parts

(*) After the Translation of the *English Bible*, it was to be supervised by certain Bishops. A chief Prelate *Bilson*, being desirous to have the Bible speak in *Prelatical Language*, (as Dr. *Hill* said in his Declaration before a great and honorable Assembly) altered the Translation in *fourteen Places*—The Bishop of *Glocester, Smith*, was troubled at these Alterations : But there was no contradicting the Archbishop. See *Jessy's Life*, P. 49 and 50. *English Worthies*. P. 380.

But, if any think it worth their while to demand farther Evidence of this ; I have a Sufficiency of it at Hand with Regard to the *Politicks*, as well as the *Hierarchy*, to which the Translators were attached.—And, besides the *voluntary Mistranslations*, there are numberless *involuntary ones*. The learned *Ravus*, in his *Discourse concerning the Eastern Tongues*, says, *that there is not a Verse but may be made more clear and plain than hitherto ; and never a Chapter in the Bible, wherein there are not very gross and foul Faults, even in the English Translation.*—So little are Translators to be depended on.

of the World, and have them repositèd in this Library; so, among the Rest of the Books, there was *the original Copy of the first Greek Version by the LXX*; as the Reader may see in 52d and 88th Pages of the aforesaid Preface. *This Version*, the Doctor says, was received almost for *three Hundred Years before CHRIST* with great Applause by the Jewish Church, being ascribed to the Seventy Interpreters: And it was read and expounded by the *Jews* throughout *Asia, Syria and Europe* publickly; when there was scarce one in a Hundred, who understood the *Hebrew Text*. But there are some of the Learned, who insist on it, that the same Version of the LXX is still subsisting.—It is much to be regretted, that *the Original in the Alexandrian Library was lost* by such a fatal Conflagration: If *that* had survived, we might have compared it with the *Hebrew*, and seen how conformable it was unto it: But, as we know nothing of the *Septuagint* now but from *the Copies*, which are preserved and handed down unto us; it is concerning *these*, even supposing them to be according to the Original in *Ptolomy's Library*, that we take the Liberty, as others have done before us, to remark so freely.

It may very well be enquired here, *if the Septuagint Version be so corrupt, and so different from the Original, pray, how came the Evangelists and Apostles to make such a free Use of it?* And the Answer is as follows.

There was a pompous Story concerning *the Manner of making this Version* by the Order of King *Ptolomy*. It is pretended, that, by the King's Order, *the Seventy were shut up in so many distinct Cells*, to make each of them a Translation; And, when *the whole Work was finished* by them, they all met and compared together what every Man had done; and it was found, that *they differed nothing in Sense or Manner of Expression, but agreed in all and every* (†) *Part*. And it is said,

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that,

(†) *Heinsius* (in *Aristarch. Sac. P. 207 and 208*) gives it as his Judgment, that *this whole Story* was plainly form'd from *Exod. xxiv.* which gives an Account of the *LXX Elders of Israel ascending to JEHOVAH*; At the 10th Ver. of which it is said according to the Hebrew, *And upon the Nobles of the Children of Israel, he laid not his Hand*. But in the Greek Version it runs, *And of those chosen ones, or Seventy Elders, no one differed or dissented*: And in some Copies it is, *And of the Elect Ones of Israel, not so much as one was dissonant*. Hence, says *Heinsius*, came no doubt the History of *Ptolomy*; and hence those famous Scenes, which *Jerom* ridicules.

that, when *Demetrius* agreed, that all *Things* should remain as they were in the *Version*, and there should be no changing of any *Thing* in it, according to the Proposal of the *Interpreters, Priests, Elders, Governors of the City and Princes of the Multitude*; *Demetrius* commanded, that it should be a Custom among them to imprecate direful *Things* against any, who should go about to change any *Thing* by adding, or transferring, or taking away: Which, it is said, was rightly done by them, that the *Translation* might be kept safe and inviolate, as *Lightfoot* relates.

And now, when this was the State of *Things*, and the *Septuagint Version* was almost every where among the *Gentiles* and had in such sacred Reverence, as tho' it had been given by immediate Inspiration; it was most fit and necessary, that the *Evangelists and Apostles* should follow those *Books*, which were now in the Hands of the *Gentiles*, and which alone they could use; lest otherwise they should expose themselves and their Doctrine to general Disesteem, Neglect and Contempt among the *Gentiles*.

But, as we do not now labour under such a Difficulty; we may safely, and to our Advantage and Comfort, have Recourse to the original *Writings of the Old-Testament*, and safely interpret from them, according to the Mind and Will of the divine Being therein revealed unto us.

Now then we may rest assured, that *THEOS* in the *Septuagint*, which is rendered by the *Latins Deus*, and we translate *GOD*, is no right and proper Translation of *ELOHIM*; which must be allowed to be plural, notwithstanding all that has yet been advanced to the contrary.

Various are the Etymologies of *THEOS*.—For some derive it from *Dios*, Jove, the Father of Gods and Men: Some from *Theasthai*, i. e. from beholding, because he is the Inspector of all *Things*. But *Plato*, and his Expositor *Proclus*, think it to be derived from *To Thein*, flowing, running, streaming.

As for *Deus*, this some would have to be derived from *Theos*. *Festus* would have it from *this*, that he wants nothing, *quod nihil Ei deest*. Others derive it from the Greek *Deos*, which is *Fear*: Whence perhaps the Poet says, Pri-

mus in orbe Deos fecit Timor, &c. Junius thinks, that it comes from *Deus*, which in the Æolic Dialect stands for *Zeus*, or *Jupiter*. But *Casaubon* derives it from the *Hebrew* *DI* sufficient: And probably it might come from this originally.

The *Photinians* say, that the Word *Theos*, and so the Word *Deus*, signifies not the *Essence of GOD*, but only his *Dignity and Office*. And this seems to be the Idea, which the famous and justly renowned *Sir Isaac Newton* and *Dr. Samuel Clarke*, and others of less Note and Figure, would have us to entertain from this Word: Tho' it is certain, that among *Philosophers*, as well as *Divines*, this Word *Theos*, or *Deus*, is usually received as a *Name of the Essence divine*; as they suppose the Word *JEHOVAH* should be in the *Hebrew* Tongue. And, by both of these Names, is usually intended that *Being, who has the most eminent Essence*.

As to our *English* Word *GOD*, which we have for *Deus* and *Theos*; this is judg'd to be derived from the *German*, or *Celtic*, Word *Gott*; which intends the *doing of Good*, or *eminent Perfection and Goodness*. And so *Plato* defines the Deity as the *Author of the Good in Nature*; and he thus intimates, that this is among the chiefest of the divine Attributes, that *HE* is *beneficent*, or perpetually doing of Good.

Now, as each of these Words, *Theos*, *Deus* and *God*, is certainly *singular*; it is hence plain, that *neither of them in itself* does convey the Idea of the *plural* Word *ELOHIM*; the right Idea of which, as I hope, has already been given. Whenever therefore we use the Word *Theos*, or *Deus*, or *God*, for the *divine Essence*, we ought within ourselves to apply and connect the Idea, which we annex to *ELOHIM*.

And, in like Manner, we may note with Regard to *Kurios* for *JEHOVAH*, as the *former* does not in itself convey the Idea of the *latter*; we shall therefore, as I apprehend, do right, if we fix the complex Idea of *JEHOVAH* to *Kurios*, or *Lord*, in our speaking, hearing and writing of it. And we humbly conceive also, that the same Idea should be affixed to *Atrab*, which, as the learned *Selden* observes, the *Arabians* use for *JEHOVAH*, and has the same Meaning with *Kurios*, or *Lord*.

SECTION VI.

Concerning the compound Word JEHOVAH, and the complex Ideas conveyed by it.

JEHOVAH, as has already been intimated, is a compound Word: And therefore it is proper and needful, in order to have some suitable Ideas of it, that we should attentively consider *the Terms*, of which it is compounded, and endeavour to find out *the Sense and Meaning* of them:—For *this* is really no small and inconsiderable Thing: But it is of vast Moment and Importance to know this glorious Being, *with whom we have to do*, to whom we are accountable, and upon whom we continually and intirely depend.

Passing over here the many needless Criticisms and Remarks, which have fallen under my Notice in larger and more laboured Discourses, and in occasional Tracts, by various Authors, who have written concerning *this most venerable Name*; I shall now endeavour to lay down those Sentiments, which appear from the Scriptures to be most probably *the right ones*, and to *illustrate and evidence the same*.

It is, I think, generally allowed by the Judicious, that, by JEH, or JAH, be it a Contraction of JEHOVAH, as some say, or not so, we are to understand *the Essence divine*.

All the Difficulty therefore, that remains, is with Regard to the Intent and Meaning of the Word *Hovah*.

This, according to the Judgment of a late Writer, mentioned before, signifies *the Faculties of the human Soul, and the Power of exercising those Faculties*: I suppose, that he means *in a human Frame*.

I would by no Means be understood to disown, that *this* may be Part of the Meaning of the Word *Hovah*: But I am very well satisfied, and therefore must be allowed to insist on it, that this is *not all the Meaning* of it: For, if the Matter be thoroughly examined, as I have endeavoured to examine it, we shall find much more to be contained in it.

If we consult *Kircher's Concordance*, we shall see with our own Eyes, how variously and very differently this Word is rendered in the LXX Translation.—They have translated it in very numerous Ways, and scarce at all hit on the right Meaning of it, as if they had actually taken Care to avoid it, and

and strove to conceal it from us.—Besides *I am, he hath been, he is become*; they have rendered it by the Substantive *Vanity* and by the Adjective from it *vain*; as also *Unrighteousness* and *Iniquity, Rashness, Modesty, Life, hard, &c.*—But it must be owned, that they have *twice* rendered it very right by *Calamity and Grief*, as in *Job vi. 2.* and *Isai. xlvii. 11.*

Buxtorf (*) sees Cause to render the Word *Grief and Sorrow* from *Ezek. vii. 26.* and *Isai. xlvii. 11.*—And, in another Place, he renders *Hovab, Sorrow*: And he quotes the following Texts to justify his Interpretation; *Mic. vii. 3. Prov. x. 3. Prov. xi. 6. Psal. lii. 9. Job vi. 2. Job xxx. 13.* and *Psal. lvii. 2.* Rabbi *Mardochai Nathan* also gives the same Interpretation of it; and so does *Pagnin*.

But as to *Schindler*, he insists, that *Hovab* has two Significations: One answering to *Hajah*, he was.—But then he affirms, that it also signifies *whatsoever comes to pass, but always that which is hard and sorrowful* (b). And to this Purpose the following Places may be consulted from him; *Isai. xlvii. 11. Ezek. vii. Job vi. Psal. lii. and xci. Prov. xix. Mic. vii. Prov. x. 3. Prov. xvii. 4. Psal. xxxviii. 13.* and *Psal. lii. 2.* The Interpretation of which Places, according to the Meaning of *Hovab*, or *Sorrow*, as it is in *Schindler*, and would take up too much Room here; I must therefore beg Leave to refer you unto him for the same. And you may find, that Judge *Trott* renders *Hovab* in the same Manner (c).

Nay even *Drusius*, though he dislikes the Meaning of the Word, and calls it by very bad Names, as *impious and blasphemous*: His Words have not only been recited before, but the proper Place for finding them has been noted also.—Yet he allows the Meaning of the Word *Hovab* to be *Destruction*: And, because it has such a disagreeable and odious Meaning unto him, therefore he is for renouncing the Word, and giving it up, according to this Manner of Punctuation, which he is very positive and confident cannot be right.

And here there is one Thing to be noted, which is of no small Consequence: And this is, that, altho' the Vowels have been confounded and are uncertain in all other Languages; yet

(*) *Buxtorf. Lexicon Hebraic. and Chaldaic.*

(b) See *Schindler's Lexicon Pentaglott.*

(c) In *Clav. Ling. Sancta.*

yet the *Consonants*, tho' much more numerous, have never been confounded so much as to make any considerable Mistake. — And, by this Means, *each Consonant* is left ready to join a *written Vowel*, either before or behind, and give both their *Sounds*: So that the *Root* cannot be mistaken^(a).

Now, to apply this Remark; Let these three *Consonants* H V H have what *Vowels* you please annexed unto them, it is impossible to deprive the Word of its genuine Sense and Meaning in the *Hebrew*. Why! Let us look over every Text, where this Root is to be found; and, by a careful Consideration of them in their various References and Connections, we may find *what is, and cannot but be, the Meaning of the Word*, even to a moral Certainty of it. — Thus then, by *Hovah*, we are now obliged to understand the *Calamity, Sorrow, Destruction*, to which the *Man*, the *Man of Men*, the *Man of Sorrows*, was obnoxious. — And I am somewhat inclined to think, that the Latin *Interjection* HEU, alas; and *Va, Wo*, may be derived originally from the *Hebrew* HUI and HO-VAH.

The learned *Sixtinus Amama*, who is very much attached to the Sentiments of his good old Master *Drusius*, finds a great deal of Fault with one *Hieronymus ab Oleastro*, a Spaniard, of the *Dominican Order*; because he reads JEHOVAH, and seriously deduces this Name from *Hovah*, which signifies *evil Accident, Calamity, Destruction*; and, as he allows, the *Lexicons and Concordances teach us, that it is always taken in a bad Part*.^(c)

Never have I yet seen this Book of *Oleaster's*: And so I know not what Use and Improvement he has made of this Interpretation, which is preferred by him.

But since *Amama* is willing to allow, that the first Syllable of the Name of four Letters is probably JAH, or the divine ESSENCE; why may not we be gratified so far as to be allowed, that *Hovah* may be understood *Calamity, Grief, Destruction*?

The *Dictionaries and Lexicons and Concordances* shew us, that this is the general Sense of the Word. — And our *Robertson*, who is allowed to be very skilful in *Hebrew*, says, that

Hovah

(a) *Hebrew Writings perfect*: By J. H. Esq; P. 286.

(c) *Amama's Dissert. de Nomine JEHOVA. P. 300.*

Jehovah is as it were *Benoni*, the Son of Sorrow⁽¹⁾. And why then may we not be allowed to think, that the Design and Intent of this venerable Name was to convey unto us the Ideas of the divine *ESSENCE* in a human Frame, and a suffering and crucified *MESSIAH*?

Bythner observes with Regard to the Hebrew Word for *JESUS*, that some think it to be compounded of *JEHOVAH* and *Aish*; that we may understand him to be, as *Bythner* expresses it, *JEHOVAM corporatum, proindeque corporalem JEHOVAH*⁽²⁾.

And, if we take *JEHOVAH* in this Sense, what Room is there to be offended at it, or dislike it, any more than *Immanuel*; which is allowed of all to mean *GOD* with us, in our Nature, and exposed to Grievs and Sorrows?

The Doctrine of *CHRIST* suffering and crucified, we know, was to the *Jews* a stumbling Block, as well as to the *Greeks* Foolishness: And we need not wonder therefore, that the Word conveying it should be disliked by the *Jews*, and those that copy after them.

But perhaps they were not willing, that this Word, with the Sense and Meaning of it, should be conveyed to the *Gentiles* and understood by them: For, as a learned Man observes, tho' the *Jews*⁽³⁾ had the known Vowels of that Word, *JEHOVAH*; yet, as being most tenacious of the Traditions of their Fathers, they would not divulge them. I won't say to their own People, but to their Enemies, the *Christians*.

Indeed *Alsted*, the Giant in all Kinds of Literature, is so kind to the ancient *Jews*, as to hold, that they did not refrain from the common Use of this Name out of Superstition, as the modern *Jews* have done; but from Religion: For they acknowledged the Mystery of *CHRIST* in it, as he was then known to *Abraham* by a back View.—And they would thus shew, that those Things, by which *GOD* had revealed himself unto them, were rather religiously to be observed and kept, than allowed to the profane Use of the *Vulgar* and to human Disputation.⁽⁴⁾

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(1) *Robertson's Gate to the holy Tongue.* P. 46.

(2) *Bythner. Clavis Ling. Sanct.* P. 134.

(3) *David. Clerici Quæstion. Sacr. Quæst. xii.*

(4) *Alsted. in Theolog. Paratit.* P. 153.

We have now offered what we judged to be proper and needful for fixing, and probably ascertaining, the general Meaning of the venerable Name of JEHOVAH : And altho' we cannot pretend to convey, or even to form, adequate and comprehensive Ideas of all that may be intended and meant by it ; yet may we not indulge some Hopes, that, from what has been exhibited to our View and Contemplation, we may have some more suitable and just Ideas concerning it ?

But now, in order to your further Assistance to think aright concerning the glorious Being characterized by this venerable Name ; I shall close this Section with collecting a few Passages out of the inspired Writings of the Old-Testament, to shew you the *Declarations, Sentiments, Persuasions and Expectations* of People from the Beginning and all along with Regard to JEHOVAH, the ESSENCE in a Man and a suffering MESSIAH.

Eve then, having had a Discovery of the Restorer of the human Race, was full of Hope, that, upon the Birth of her first Son, she had obtained him : For she cries out, in *Gen. iv. 1. I have gotten a Man, the very JEHOVAH* : For so it should be rendered. *This Place*, says a famous Man upon it, is *worthy to be diligently considered : For it yields a full Testimony, that Eve accounted the Messiah for the true JEHOVAH.* (*)

In *Gen. xv. 2.* says *Abraham, My Lords JEHOVAH, what wilt thou give me ?* In which the Patriarch calls *Jab and Hovab* his *Lords*.

What is translated by our Gentlemen in *Gen. xxii. 4. In the Mount of the LORD it shall be seen*, should have been rendered according to the Original, *In this Mountain JEHOVAH shall be seen.* For, as the learned Fuller well observes, *this is a Prophecy of Immanuel, JEHOVAH, with us* : And it signifies, that he should be known in his Life, by his Doctrine and Works, and by his Death also ; which accordingly were, *on and about Moriah* (b). And the learned Crinesius is of the same Mind : *The future Time*, says he, *is here intimated, in which GOD would reveal himself in that Mountain : Yea, according to the Opinion of some Divines, and Rab. Onkelos's*

carrying

(*) *Helvicus.*

(b) *Fuller. Miscellan. Sacra. Lib. ii. C. xiv.*

carrying it, the Finger was as it were stretched out, pointing to the future Offering and Crucifixion of him, who is the true JEHOVAH, to be performed in that Place.

When it is sung, in *Exod. xv. 3.* JEHOVAH is a Man of War, does it not imply, that the Man CHRIST JESUS is JEHOVAH? For, in what other Sense, can this be sung with Understanding?

If we consult *Numb. xxi. 6.* we shall find, that JEHOVAH sent fiery Serpents among the People, namely, the Israelites, for their sinful Murmuring; and they bit the People, and much People of Israel died. And yet we read expressly, that they then tempted CHRIST; and hence they were so destroyed, in *1 Cor. x. 9.*—I am well aware, that *Grotius* and others have here arbitrarily put THEON, GOD, instead of CHRISTON: And it looks as if they had done so on Purpose to avoid the Consequence that would follow, if CHRIST remained: Which is, that surely he must then be JEHOVAH. But it is certain, that several of the ancient Writers read the Text, even as we have it. Thus particularly *Jerom* on the Place, neither let us tempt CHRIST; well notes, *Et hic CHRISTUS DEUS ostenditur*, &c. i. e. CHRIST is here shewed to be GOD. And *Ambrose* comments thus upon it, They are said to have tempted CHRIST, because it was CHRIST, who spake unto *Moses* (*). And he appears to have been that Angel, who conducted and protected the Israelites in the Wilderness: For that Angel is once and again called JEHOVAH.—Let this then, says *Peter Martyr*, confirm us in the Belief of the divine Nature of CHRIST; nor let it be wrested from us by the Arians at present, who would call back the Madness of the ancient ones (b). No! Let us believe, as another considerable Author says, that CHRIST was Yesterday, as he is To-Day. (c)

In the thankful Acknowledgement made by *David*, there is a Passage, which clearly belongs unto him, in *1. Chron. xvii. 7.* O ELOHIM—thou hast spoken of thy Servant's House for a great while to come, and hast regarded me according to the Estate of the Man of high Degree (or Excellency, in Heb.)

M

JEHOVAH

(*) Vid. *Estium* in Loc.

(b) *Peter Martyr* in Loc.

(c) *Boza* in Loc.

JEHOVAH ELOHIM. Here *the Man of the high Degree*, or Excellency, **JEHOVAH ELOHIM**, appears to be *the Messiah*.

In the 2d Psalm such *Homage and religious Worship* is challenged for the Son of GOD as belongs to **JEHOVAH**, and is *to be given unto GOD alone.* ^(d)

And who is *the King of Glory*, or the *King Glory*, in Psalm xxiv? He is **JEHOVAH**, who in the *Beginning* founded the *Earth*, and whose are all the *Inhabitants of the World*; and the same, who chose a *peculiar People* to himself, to whom he was pleased to manifest himself in his holy Place.—And verily this Name belongs to the true and proper Son of GOD, of whom it is treated in this Place, who is not a mere Man, as *Infidels* think, but one JAH with the Father. ^(e)

The *Messiah*, or anointed one, in Psalm xlv. is not only called GOD, ELOHIM; but **JEHOVAH**; and, as being so, an *everlasting Kingdom* is attributed unto him. ^(f)

And is not *the Messiah the GOD*, who, it is said, in Psalm xlvii. is gone up with a *Shout*? **JEHOVAH** with the *Sound of a Trumpet*? Reader, if you can, you may search farther, and try to gain a better Account of it.

And then, towards the Close of Psalm cli. the *Eternity and Unchangeableness of JEHOVAH* is celebrated, who made the *Heavens and Earth*, which are changeable.—And yet the Apostle, in the 1st Chapter to the *Hebrews* from the 10th Verse, applies those very Passages to the *Messiah*; And he thus shews, as that He, who founded the *Heavens and Earth*, is no other than **JEHOVAH**; so he is no other but **CHRIST**. ^(g)

In *Isaiah* vi. Beginning, the Prophet is favoured with a Vision of **JEHOVAH TZEBAOTH**: But it appears, from *Joh. xii. 41.* that *Esaias* at that very Time saw the *Glory of the Messiah*; who is therefore **JEHOVAH TZEBAOTH**.

In *Isai. xxviii. 5.* it is foretold, that the *Lord of Hosts, JEHOVAH TZEBAOTH*, shall in that Time be for a *Crown of Joy* and for a *Diadem of Exaltation* to the *Residue* of

^(d) *Hoornbeek* contr. *Judæos.* P. 361.

^(e) *Rivet.* Comment. in Psalm. Prophetic. P. 255.

^(f) *Hoornbeek.* Contr. *Judæos.* P. 364.

^(g) *Surenhus.* conciliat. P. 600.

of this People. But Jonathan, the Son of Uziel, has put *Messiah* for JEHOVAH : And hence, as Raymund Martin observes, it is plain, that, at that Time, the Jewish Masters took *Messiah* for JEHOVAH and GOD. ^(h)

And, in *Isai.* xl. 3. we read of a Voice crying in the Wilderness, prepare ye the Way of JEHOVAH, as it should be rendered : And as this is the Sum of the famous John Baptist's Sermon, who was the Forerunner of our Lord CHRIST ; this bespeaks our Lord to be JEHOVAH. ⁽ⁱ⁾

And the same *Messiah* is called, in *Fer.* xxiii. 6. JEHOVAH Tsidkenu, which is rendered by our Translators the LORD our Righteousness.

It is written concerning the City of Jerusalem, in *Ezek.* xlvi. 35. that its Name should be JEHOVAH SHAMMAH : And the learned *Heinsius* observes justly upon it, that it is so called *Scilicet propter Messiam* ; viz. because the *Messiah* was to be there ; and, when he was there, JEHOVAH was there ^(l).

And we read in *Micah* v. 2. Bethlehem Ephratah, it is a small Thing to thee to be among the Thousands of Judah ; Out of thee shall come forth to me He, who is to be the Ruler of Israel, whose Goings forth from of old, from everlasting :— And it follows, in Ver. 4th, He shall stand and feed in the Strength of JEHOVAH.

If any one is inclined to observe the Texts in the Old-Testament ascribing the Name of JEHOVAH to the *Messiah* ; I would take Leave to refer him to *Zanchy's* Book, *De tribus ELOHIM*, which contains a very large Collection of them.

Crinesius acquaints us, that, from his own Observation, he had found JEHOVAH in the *Pentateuch* about One Thousand Seven Hundred and Ten Times ; and that he had observed JEHOVAH ADONAI and ADONAI JEHOVAH in the Books of Moses, Joshua, Judges, Psalms and the Prophets about twice Three Hundred Times ; but most frequently in the three greater Prophets *Isaiah*, *Jeremiah* and *Ezekiel*, and more rarely in the other prophetical Writers ^(m).—Perhaps the *Messiah* may be found to be intended in all those Places :

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^(h) *Martin.* Pug. Fidei. P. 513.

⁽ⁱ⁾ *Crines.* Discurs. De confusion. Linguar. P. 114, 115.

^(l) *Heins.* Exercitat. Sacr. P. 428.

^(m) *Crines.* ut Sup. P. 111 and 112.

He appears indeed to be so in all of them, that I have carefully examined.

But, not to multiply the Passages out of the Old-Testament, which discover JEHOVAH to us in *the Messiah*, lest this Essay should be swelled beyond the Bulk intended for it, we shall only select a few Passages from the celebrated *fifty-third* Chapter of *Isaiah*, who, from this alone, deserves to be called, as he frequently is, the *evangelical Prophet*.—In *this* then we read of *the Messiah, despised and rejected of Men; a Man of Sorrows and acquainted with Griefs*:—*He hath borne our Griefs and carried our Sorrows*:—*We did esteem him stricken ELOHIM*, (for so it runs in the Original) *and afflicted: JEHOVAH hath laid upon him* (Heb. hath made to meet on him,) *the Iniquities of us all*, i. e. in the Fruits and Effects of them.

And now, by laying all these Things together, we may collect and perceive in some Measure the Meaning of that Passage, which we read in *Gen. iii. 22*. And *the Lord God* (Heb. JEHOVAH ELOHIM) *said*, i. e. upon the Corruption and Fall of Man, *Behold, the Man is become as one of us, to know Good and Evil*; i. e. *the Man is become like Him, in whom is our Essence*; who, for a while, will part with the Good, the Delight and Happiness, of our Presence, and know the Evil of Calamity and Grief:—Tho' I must confess, that some read it, as indeed it may justly be read, *The Man was as one of us*, (b) i. e. *in our Image and after our Likeness* in the Man, *who is the Image of the invisible GOD*: But how is he now? And, according to this Interpretation and Sense of it, it is to be understood as a Passage of Anger and Complaint from JEHOVAH ELOHIM. (c)

But some, it is probable, will be for waving these Testimonies out of the Old-Testament; especially as they cannot consult them in the original *Hebrew*, with which they are unacquainted:

(b) *Largii Causa Dei*. P. 331.

(c) It may not be amiss, in the Margin, to mention the Interpretation of this Passage in the *Jerusalem Pentateuch*, which is, *Behold, Adam, whom thou hast created, is the only Begotten in the World, as I [the Word] am the only Begotten in the highest Heavens*.—This Interpretation is quoted by *Heinsius*, in *Exercitat. Sac. ad Nonni Metaphras. &c.* P. 135.—But, as this Interpretation does not appear suitable to the Time and Occasion of the Words; it is not likely to be the Intent and Meaning of them.

unacquainted : And they may therefore want some Testimonies and Evidences out of the *New-Testament*, more clearly and fully to confirm the Truth advanced by us concerning the *Messiah's being JEHOVAH* : And, if indeed they be desirous of *this*, we shall endeavour to gratify them by collecting for them and laying before them *some of the many, very many, clear and valid Testimonies out of the Writings of the New-Testament* to this Purpose.

SECTION VII.

Some Proofs and Evidences offered out of the New-Testament, that JESUS CHRIST is indeed JEHOVAH.

IT cannot in Reason be demanded and expected of us, that we should produce *direct Testimonies*, and that in so many plain and express Terms, to establish this.—But, if such Testimonies and Evidences be produced and offered, from which this Truth must appear, and be fairly argued and irresistably demonstrated, as *this* will be sufficient ; it is also all, that can reasonably be desired.

Now then, if any *will not hear and credit those Things, which Moses and the Prophets say unto us ; let us hear and earnestly heed the Sayings of that great Prophet and Lawgiver, like unto Moses, and that Angel, who has the Name of JAH, as in Exod. xxiii. 21.*

In *Matth. xiv. 27.* he says to his troubled Disciples, in order to compose and comfort them, not as it is crudely rendered in our Version, *Be of good Cheer ; it is I ; be not afraid ;* but *be of good Cheer, I am, be not afraid.* And speaking of the *false Christs*, that would come in his Name, he says, in *Mark xiii. 6.* *Many shall come in my Name, saying, I am ; i. e. pretending to be the Messiah, to be JEHOVAH or the Essence in human Nature : And they shall deceive many.*

In the following Chapters of the Gospel of *John* also, there are such plain and evident Testimonies from his own Lips, of his *having the divine Essence* in him, as these. In *Joh. v. 18.* he said, that *GOD was his proper Father*, (as the *Greek* signifies) *making himself equal with GOD ;* as the *Jews* understood him ; and they did not misunderstand him : For, in
the

the following Verses, our Lord goes on and proves the Truth of his being so.—In *Joh. viii. 24.* says he, *If ye believe not, that I am, ye shall die in your Sins :* Ver. 28th, *When ye lift up the Son of Man, then shall ye know that I am :* And in Ver. 58th, *Verily, verily, I say unto you, before Abraham was, I am.*—In *Joh. xiii. 19.* Now I tell you before it come, that, when it is come to pass, ye may believe, that I am.—In *Joh. iii. 13.* says our divine Instructor, *The Son of Man, not which is,* as it is in our Version ; but, O HON, which I should chuse to translate the *Essence*, or existing one, in Heaven. And, in *Joh. x. 30.* *I and my Father are one.* Upon which *Austin* very justly and agreeably notes as follows, *Forasmuch as he says one, we get rid of Arius ; and, in saying we are, it rids us of Sabellius. If he be one with, then he is not different from, him : If then we are Father and Son, for it is said we are ;—because what he is, I am also, as to Essence, not from Relation. And since CHRIST says, that he and his Father are one, it is in Effect saying, that he was GOD incarnate, or had the divine Essence in him* ^(a). From these Testimonies it clearly appears, that, when CHRIST was exhibited in the *Flesh*, then was *JEHOVAH* revealed ^(b).

But, without mentioning the many other Testimonies to this great Truth in the Writings of the Evangelist *John* ; I would only add here the Declaration of our blessed Lord himself to the Sister of the deceased *Lazarus*, in *Joh. xi. 40.* *If thou wouldest believe, thou shouldest see the Glory of GOD,* i. e. me as answering that Character, and as exhibiting the Glory of the divine Essence in communicating Life, spontaneous Motion and vital Enjoyment.

Such is the Doctrine, which *JEHOVAH*, God with us, has taught. And the Father of Glory, and the Spirit of GOD and of Glory, have from Heaven, and upon Earth, confirmed this divine Doctrine ; as I shall not now tarry to shew you from the Gospel of *John*, as well as the other Gospels.

And then, after the Ascension of our Lord into Heaven, and his sitting on the right Hand of the Majesty on high, with Regard to his human Nature ; He, having inspired his Apostles with the prophetic Spirit, has taught us by them, how

^(a) *Austin*. Tract. in *Joan.* 36.

^(b) *Rivet*. Comment. in *Exod.* Cap. vi. P. 148.

how we are to conceive, and what we are to believe, concerning him. And, through their Word, because it is given by Inspiration, we are to conceive of him and to believe concerning him accordingly.

These Apostles then assure us, that *in the Beginning was the Word*, and before all created Beings ; that *the World was made by him, and without him was not any Thing made that was made* ; that he had the *Glory*, and they beheld it, *as of the only Begotten of the Father, full of Grace and Truth* : And they speak clearly of his *divine Perfections and Glories*, and of his *divine Works* ; and they freely mention the *divine Adorations and Worship*, which has been rendered, and should be still paid as his Due, unto him.

But, as it is not needful to answer our present Design, that we should go through all the apostolical Writings ; we shall therefore now select some Passages chiefly from *that insatiable Admirer of JESUS CHRIST*, as *Chrysostom* calls the Apostle Paul : Who, from his surpassing Love to CHRIST, as *Jerom* writes (°), named him, superabundantly and extraordinarily.

In *Col. ii. 9.* he writes, *In him dwelleth, not barely the Fulness, but all the Fulness of the God-head, of the divine Essence, bodily.*—And in *Col. i. 16.* *All Things were created by him, and for him.* And, if *all Things were created by him*, as well as for him ; then *the first born, or chief, of every Creature*, the human Frame and Flesh of our Lord, consecrated to Grief, *was of his Creation.*

In *Rom. ix. 5.* CHRIST is said to be O HON, the Being, the Essence, *over all GOD blessed forever more.* GOD, as *Beza* justly observes, on *Job. i. 1.* is usually called by the *Greeks O HON*, and properly so called : And yet CHRIST is so called here by the Apostle : Which Passage *Erasmus* has suffered to pass in his Edition of *Jerom's Works*, with this Note upon it, *This is against the Manichean, the Photinian and the Arian.*—And yet he endeavours elsewhere to detract from its genuine Meaning ; tho' all the *Latin and Greek Books,*

(°) *Hoc autem patiebatur Paulus de nimio Amore CHRISTI : ut eum, quem semper diligebat, etiam superflue & extraordinarie nominaret : Quid potest, absque nobis, in omnibus Epistolis ejus lector diligens invenire.*

Hieronym. Lib. i. in Epist. ad Ephesios, Cap. 1.

Books, as well as the *Syriac*, read **GOD** here, as very good Criticks inform us.

In 1 *Cor.* xiii. 3. the same Apostle asserts, *no Man can say, that JESUS is the LORD, but by the Holy Ghost; i. e. no Man can say, that JESUS is JEHOVAH, but by the Revelation of the Holy Ghost.* ^(f) *Whosoever, therefore acknowledges JESUS to be the LORD owns him, according to divine Revelation, to be the true GOD; inasmuch as he ascribes unto him the Name, which is proper to the true GOD, as JAH undoubtedly is.*

The same Apostle also writes, as in *Phil.* ii. 6 and 7. that **CHRIST**, though in the *Form of GOD*, thought it no Robbery to be equal with **GOD**, as it is in our Version, but made himself of no Reputation, and took on him the *Form of a Servant*, &c. Which gives us to understand, that before all the Ages, **CHRIST** was destined to take the *Form of a Servant*, in which he was to be *less than the Father*, in order to our Redemption and Salvation; that, in that *Form*, he might obey and glorify his Father, and both procure Salvation for us and dispense it unto us; and that the **Son of GOD**, notwithstanding his high Dignity, did not refuse this, but undertook, obeyed and submitted as his Father would have him: And now, altho' he was in this humble State, he had still the divine Essence in him: And yet such was his Humbleness of Mind, that he would not make himself always to be equal with **GOD**: For although, as in the *Form of GOD*, he was equal to the Father; nevertheless, as *Zanchy* well ^(g) notes, by taking the *Form of a Servant*, he became less than the Father, and spake of himself accordingly. **CHRIST** therefore was divinely subsisting, he was in the *Form of GOD*, before he took the *Form of a Servant*: And it is the Judgment of many great Divines, that, before he took *Flesh*, he ruled, fed and refreshed his ancient People.—And, from all this, we conclude, as *Heinsius* notes out of *Chrysostom*, that, by the Incarnation of the Messiah, there was no Change of his unchangeable Nature, but only the Dwelling, or Habitation thereof, in *Flesh*. ^(h)

In *Gal.* i. 1. the Apostle declares himself to be an *Apostle*,
not

^(f) *Drusii* Præteritor, P. 234.

^(g) *Zanchy* in Loc.

^(h) *Heinsii* Exercitat. Sacr. P. 199.

not of Men, neither by Man ; but by **JESUS CHRIST**, and **GOD** the Father, who raised him from the Dead : Upon which *Jerom* well remarks, that the Apostle, by putting **CHRIST** in the first Place. ^(a) and then **GOD** the Father, shews, that there is no Order, no greater or less, in the Deity, but one is their Glory and their Substance the same.—And, when our Apostle says, that he was an Apostle, not by Man, but by **JESUS CHRIST** ; he shews the Deity of **CHRIST** ; as in the latter Part of the Verse, he signifies the Incarnation of **CHRIST**, when he observes, that the Father, the Deity, raised him from the Dead.

In 2. *Thessalon.* ii. 8. it is plainly discovered, that **CHRIST** is no common Lord, but the Lord of all and the true **GOD** : For that Passage refers to *Isai.* xi. 4. And, by comparing *Psal.* xxxiii. 6, with this, it will appear, that it belongs to the true **GOD** to consume the Wicked with the Spirit of his Mouth. ^(b)

In 1. *Tim.* iii. 16. it is written, **GOD** was manifest in *Flesh* : And it is probable, that what goes before should be understood in Connection with it in this Manner, *The Pillar and Ground of Truth, and without Controversy great is the Mystery of Godliness, GOD* manifest in the *Flesh*, &c. Thus the learned *Cameron* understands the Place ; and there are other learned Favourers of this Interpretation.—However *Dr. Benson*, following *Grotius*, would have the Text to be altered ; because some Manuscripts and some Fathers read **OS** instead of **THEOS** ; and because, for Three Hundred and Eighty Years, this Text was quoted by only one or two, if any, of the Catholick Fathers, writing directly in Defence of the Divinity of **CHRIST** : And thus, as *Erasmus* before them, though they acknowledge **CHRIST** in Words sometimes to be **GOD** ; yet they endeavour to invalidate this Testimony, as well as others, of his being so. *Erasmus* thinks, that **THEOS, GOD**, was added here against the *Arian Hereticks*. But sagacious *Beza* says, he has no Doubt, that this Name was taken away by those, who denied the Deity of **CHRIST**, or the Union of his two Natures.—But the Senses, which they give of this Passage, who leave out **GOD**, and

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put

^(a) *Hieronym.* in Loc.

^(b) *Dr. Dieu Animadvers.* in *Epist. Catholic.* P. 272.

put only *He*, are so trifling and frivolous, that they will hardly bear the mentioning. And, if *Beza* be consulted on the Place, you will see, how fairly and justly he has exposed them. And indeed, as he observes, *the Thing itself requires*, and there is also *the Consent of all the Greek Books to it*, that *the Words should be understood concerning the Person of CHRIST*; and not accommodated to the *Preaching of the Gospel*, as *Erasmus* and some others would have them.

In the second Chapter of the Epistle to *Titus*, Ver. 13. we read of the *Appearance of the Glory of that great GOD* and our Saviour *JESUS CHRIST*: For so it may most justly be rendered. And, to favour this Rendering, we may note with the learned and judicious Dr. *Wallis*, that the Lord *JESUS* will certainly come at the End to judge the World; and this *Coming to Judgment* is every where said to be the *Coming of CHRIST*: Nor is it any where to be found, that this is called the *Coming of GOD the Father*, as distinct from *CHRIST*. It is therefore the glorious *Appearing of JESUS CHRIST*, who is that great *GOD* and our Saviour, who gave himself for us (*).

And, having noted this from Dr. *Wallis*, I would now add, from that judicious Expositor, upon that Passage, *Tit. ii. 10.* that *they may adorn the Doctrine of GOD our Saviour in all Things*: Which he renders very consistently with the Greek, *our Saviour GOD*. And then he remarks, I have no Doubt that *here*, and as often as these Words are used any where else, they are to be understood of *CHRIST*: Though *Grægius* contends, that they are to be understood only of *GOD the Father*; and that for this Reason, *lest any Thing of Divinity should be attributed to CHRIST*. For that, both here and every where else and perpetually, is his diligent Care, *lest any Text should be so expounded, that it may seem to ascribe Deity to CHRIST*: And therefore he endeavours with all his Study and Art, that the Things, which seem to look that Way, may be diverted another.—And, as the worthy Dr. *Wallis* adds; it is also worthy to be added here, *I admonish the younger Persons at least, that, in reading his Commentaries, great Caution be used, lest otherwise that most learned and acute Man*

(* *Wallis* Exposit. Epist. ad Titum.

Man should, without their thinking of it, impose on them; and, while they are not duly attending to it, they should privily take down Poison, when they have no Suspicion of any Evil.

Now, by laying all these Things together, does it not appear with sufficient Clearness and Evidence, that **JESUS CHRIST**, the only begotten Son, who is in the Bosom of the Father, has declared him, as in *John* i. 18? But here it must be remarked, that the Word, which is rendered, *declared him*, is **EXEGEZATO**: And this rather signifies *has expounded him*. And this verily is done by our Lord **JESUS CHRIST**: For not only has he *declared the Father* in his Discourses concerning him: But he has in *Fact and by real Representation expounded him*: For he has shewed himself to be **JEHOVAH**.

Though sufficient has been offered for clearing and confirming the great Point, which we had in View; yet it will not be deemed superfluous, I hope, to annex the Testimony of our risen, ascended and glorified Redeemer; as it was given to his Apostle *John* from the excellent Glory, in *Rev.* i. 8. *I am Alpha and Omega, the Beginning and the End, the LORD, which is, and which was, and which is to come, the Almighty, O PANTOKRATOR.*

The learned and acute Dr. S. Clarke, who loves to confine himself to the *New-Testament* in his Citations concerning the *Scripture Doctrine of the Trinity*; because, as a late Writer observes, *he was not acquainted with Hebrew*; and hence could not consult the *Old-Testament* in the Original to find out the *Scripture Doctrine* therein contained: Tho' indeed he has discovered himself admirably well versed in the *Greek Tongue*; yet he does not always shew his Acquaintance with the *New-Testament*: For, in his Answer to the Author of *Some Considerations, &c.* and in order to vindicate a particular Fancy, which runs through all his Writings concerning the Trinity, with Regard to the Character of *Self-Existence* (e); he roundly asserts, that *not only not everywhere, but indeed not so much as in any one Place of Scripture is any one of these distinguishing Characters, viz. The one GOD, the only GOD, the LORD GOD, Almighty, O PANTOKRATOR.*

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(a) *Wallis* Epist. ad *Tit.* Exposit. P. 87.

(e) *Mather* of the Godhead o' the Holy Ghost,

KRATOR, with other of the like Import, ever given to the Son or to the Spirit. But they are always used as synonymous to the **GOD** and Father of all Things, or the **GOD** and Father of our Lord **JESUS CHRIST**.

In which Passage, tho' there are several Things justly exceptionable ; yet I shall only take Notice of *this* as a very strange and surprizing Thing, that one so penetrating and so well acquainted with the Writings of the New-Testament should not see, but overlook, the Place, which has just now been quoted from the *Revelation* ; wherein the Title of **O PANTOKRATOR** is claimed by our Saviour himself.—So Dr. *Hammond* allows ; though *Grotius* seems not willing to admit it. And *Beza* well notes on it, *CHRISTUS hic loquitur ut DEUS aternus*, **CHRIST** speaks here as the eternal **GOD**.

The very knowing and wise Dr. *Clarke* is for certain once mistaken ; And hence it is not improbable, that there may be more Mistakes found with him, as well as other People.—But, it, with his Leave and that of his Followers, yea and without it, **CHRIST** be, **O PANTOKRATOR**, the Almighty, as we have it translated for us ; tho' the Word signifies rather the Ruler and Governor of all Things^(f), then **CHRIST** must have a self-existent and independent Nature. Nor is it in the Power of any, with the utmost metaphysical Skill, to deprive our Lord **JESUS CHRIST** of the Glory of being the **GOD** and Father of all Things with Regard to the divine Essence in him.

And now, having offered these Things for clearing the Testimony of our Lord **JESUS** ; we may subjoin the faithful Declaration and Advice of his beloved Apostle with Regard to the Son of **GOD** : Which is as follows, in 1. *Joh.* v. 20 and 21. *This is the true GOD and eternal Life ; Little Children, keep yourselves from Idols.* The late Dr. *Guise* has judiciously observed upon this, that, after the Apostle had called our Saviour no less than ten Times the Son of **GOD**, within the Compass of a few Verses ; he concludes with this Interpretation of his Meaning, *this (Son of GOD) is the true GOD*. And now, in the very next Words, he gives a solemn Charge

(f) See Critical History of the Apostles Creed. p. 81.
And Dr. *Hammond's* Annot. on *Rev.* i. 8.

Charge against making to themselves *false Gods*, as *Idols* often signify these.—As it is judged, that this Epistle was written against the *Ebionites* and *Cerinthians*, who denied the proper Deity of our Saviour, the Apostle here, having asserted this; and the Importance of it, closes the whole with this Caution and Counsel, *Keep yourselves from Idols*; q. d. Take heed of such debasing Thoughts concerning the Son of GOD as to sink him into an *Idol*: For, if you take away the only true Deity from him; you degrade him to the Rank of an inferior Deity, like the *Idols of the Heathen*: And your worshipping of him under this inferior Notion of him, as not by Nature the true GOD, is really to commit an *Idolatry against the only true GOD*.—Whatsoever then we do, let us not make an inferior GOD, and so a contemptible *Idol*, of the true GOD revealed in the Christian Religion.

—But *manum de Tabula*—: I have endeavoured to accomplish the Task, which I proposed: And may the Influence, Energy and Blessing of JEHOVAH accompany it; and make it subservient to the Ends of rational and scriptural Devotion and Piety!

THE CONCLUSION.

IF, from these our Studies, Enquiries and careful Examinations, it be found, *who JEHOVAH is*; may we be heartily thankful to Him for the Discovery? And may we accordingly with sincere Devotion and Piety acknowledge Him; saying, after the Hebrew Manner of speaking, O my JEHOVAH and my ELOAH! Or with enlightned Thomas, in Job. xx. 28. My LORD, and my GOD!

And hereupon may we be led to make such suitable Reflections as the following ones, for our Benefit and Comfort!

Blessed then are they, who have secured their Interest in this glorious Being: For it may be said unto them, as it was to that vertuous and valorous Leader Gideon, in Judg. vi. 12. JEHOVAH is with thee, &c. And indeed it may be said to all, as the Prophet spake to King Asa and all Judah and Benjamin; in 2. Chron. xv. 2. JEHOVAH is with you, while ye be with him, &c. And then indeed they must be
very

very happy : Nor will it be in the Power of any Beings, or any Events, to make them otherwise. It is therefore impossible for any of us to desire and wish for a greater Blessedness : For, as in *Psalms* cxliv. 15. *O the Blessednesses of the People, whose ELOHI is JEHOVAH.*

And hence, if we earnestly seek and happily gain an Interest in this glorious JEHOVAH ; we shall thus seek and obtain all, that our Souls can want, to render us completely and forever happy.

And may we wish others, as well as ourselves, this great and unspeakable Happiness ! So Boaz wished unto his Reapers, JEHOVAH be with you ; and they readily answered, JEHOVAH bless thee.

But how wretched and miserable must they be, who are not happily interested in this JEHOVAH ! All the World can never satisfy them without him. No ! not the Collection, and the Sum and Substance, of all the best Things here below will be able to do it.—But wo, wo, wo unto them, if they be not savingly interested in him ; and if he should depart from them : For, as it is written in *Prov.* x. 3. while JEHOVAH will not suffer the Soul [*Nephesh*] of the Righteous to famish, he will cast away [*Hovab*] the animal Frame and sorrowful Soul of the Wicked.—May we all then resolve, that we will not be contented and satisfied without him ! And may we from the Heart say after the devout Bernard, *Nec tua mihi satiant nisi Tecum* ; O JEHOVAH, not even thine own Things shall suffice and satisfy me without thee : Without thee, they shall not serve for my Portion and Happiness.

And since JEHOVAH, GOD with us, is pleased to offer himself to all under the Gospel, who will receive and submit unto him and walk before him ; hence let all under the Gospel, by his Help duly implored and well improved, be found so doing.

Let us all enter into Covenant with the Deity in our Nature ; choosing the Things which please him, while we are so laying hold of his Covenant : JEHOVAH is my Portion, saith my Soul ; I have said, that I would keep thy Words.—Nor let any one presume to say with Pharaoh, who is JEHOVAH, that I should hear his Voice ? I know not JEHOVAH.

Let

Let us now be disposed and resolved to *part with every Thing*, which stands in *Opposition* to JEHOVAH, or rises up in *Competition* with him. *Adieu, our Lusts and Vices!* May we heartily and always detest, and forever forsake you! And may no worldly Enjoyments, however amiable, attractive, and pleasing, be in the Room and Stead of JEHOVAH unto us! As JESUS CHRIST, with all the Fulness of the Deity in him, is the true GOD and Life eternal; may we, in Conformity to the divine Counsel by the Apostle John, keep ourselves from Idols! And may we cleave unto him, who has the Words of eternal Life, and who is Life eternal.

And further, may all of us, who wear the Name of Christians, be steadily exercising Devotion and Piety in the various Instances of it towards our JEHOVAH! May we render not only external Homage, Worship and Submission, unto him; but our best internal Worship and Veneration also! May we love him with all our Heart and Soul and Strength and Mind! And since this most excellent JEHOVAH has dignified human Nature; therefore, from Love and Honour towards him, let us honour all Men, and love our Neighbours as ourselves. Let us also continually depend and rely on the Son, as we do on the Father. For the divine Essence is in the Son, as it is in the ELOHIM.—Let us also continually rejoice in this JEHOVAH, and make him our exceeding Delight and our chief Joy.—And let us be thoroughly and permanently disposed and resolved, in every Condition and in every Relation here below, in our Lives and in our Deaths, and both present in the Body and absent from it, to honour, serve and glorify him, by a Conformity to his Will and Example.—And may all of us, who are denominated Christians, be steadily careful to imitate our divine LORD in Goodness and universal Holiness!—On the Bonnet of the Jewish High Priest, there was engraven Holiness to JEHOVAH, as in Exod, xxxix. 30. And probably the Intent and Meaning of this was not merely to signify, that Aaron was consecrated to JEHOVAH, and therefore ought to resemble him; but also to signify, that, however sacred the Jewish High Priest was, either by Consecration, or by real Sanctification; yet his Holiness was as it were nothing, so defective, imperfect and sullied was it: But Holiness

indeed

indeed belonged unto **JEHOVAH**.—So indeed it does : For he is perfect and most glorious in Holiness : And who therefore is like unto thee in this Regard, O **JEHOVAH** ! As then it must be not only our Duty in common, but our Interest, our Glory and Happiness, to be conformed to his divine Nature in Holiness, as well as his divine Will in all holy Conversation and Godliness ; may this therefore be our continual Aspiration, and may our most earnest and importunate Prayers, and our assiduous and unwearied Endeavours be after it !

Moreover, it must be added, that there is a Time coming, (and may **JEHOVAH** hasten it!) when there shall be an Accomplishment of that Prophecy, in *Zech. xiv. 9.* **JEHOVAH** shall be King over all the Earth : In that Day there shall be one **JEHOVAH** and his Name one. And what then ! Why it follows, in Ver. 20 and 21. In that Day there shall be on the Bells, or Bridles, of the Horses, Holiness unto **JEHOVAH**.—Yea every Pot in Jerusalem and Judah shall be Holiness to **JEHOVAH** of Hosts. Here the Prophet is to be understood as speaking according to the Genius and Capacity of the People, among whom he prophesied ; and, by the Things, which were then in Use, he intends and means the right, evangelical and spiritual Worship of GOD : The Sense therefore of the Prophet is, that anon all Christians would be consecrated unto **JEHOVAH** by Faith and Love ; and, as they would thus be purified, so all their Things would be pure and holy : For to the Pure all Things are pure.—May all, who do or shall name the Name of **CHRIST**, be careful then to depart from all Iniquity, and to yield themselves, with all their Powers and Faculties, and all their Talents and Advantages, unto **JEHOVAH** ! And may we refer ourselves and our all unto him ; and, as far as may be, design and endeavour his Glory by all, that we have and enjoy, as well as by all, that we are.

Then, then, we may hope and expect to see the Good of his Chosen, to rejoice in the Gladness of his Nation, and to glory with his Inheritance, both in the present Life and World, and in a better.

I would now annex the Words of the pious and patient *Job*, **JEHOVAH** has given, (i. e. to execute my Design—)

Blessed

Blessed be the Name of JEHOVAH.—And may all they, who have had the Patience to read this Essay ; as well as he, who has had no small Labour and Toil in composing it, be brought to unite with every Creature besides in Heaven, and on Earth, and under the Earth, and such as are in the Sea, and all that are in them, saying, Blessing and Honour and Glory and Power be unto Him, who sitteth on the Throne, and unto the Lamb forever and ever : Unto JEHOVAH, the only wise Being, our Saviour GOD, be Glory forever and ever. AMEN.

Coronis.

Famque opus exegit' varii magnique Laboris?

Non ! Deus exegit viribus ipse suis.

Si malè quid scriptum est, hominem scripsisse memento.

Quod bene sit scriptum, Gloria, CHRISTE, tua est.



The CONTENTS.

AFTER the Title-Page, Dedication, and Introduction;
The **FIRST PART** follows; containing
Scriptural Discoveries of the DIVINE BEING
From his Names : In two Chapters. P. 1.

CHAPTER I.

- Concerning *the divine Names and Titles* given
to some superior Creatures. p. 5.

Section I. Concerning the Name of **ED.** p. 6.

Section II. Concerning the Names **ELOAH** and
ELOHIM. p. 9.

A Digression concerning the divine **ESSENCE**,
and the Communication thereof. p. 12.

The Judgments of various Authors as to these Things. p. 15.

The Sentiments judg'd most scriptural by the Author. p. 18.

Section III. Concerning the Name **ADONAI.** p. 31.

CHAPTER II.

Concerning *the divine Names*, which are called
proper and incommunicable. p. 36.

Section I. Concerning the Name of **SHADDAI.** p. 37.

Section II. Concerning **TZEBAOTH.** p. 40.

Section III. Concerning **ELION.** p. 43.

Section IV. Concerning the Name **EHJEH** p. 47.

Section V. Concerning the Name **JAH.** p. 49.

Section VI. Concerning the Name **JEHOVAH.** p. 51.

The

The SECOND PART begins p. 53.

Section I. The high Sentiments and Expressions of
Jews and Christians concerning JEHOVAH. p. 53.

Section II. The great external Regard paid unto
this Name. p. 58.

Section III. Concerning *the various Readings and*
right Pronunciation of this Name. p. 61.

A Digression concerning the *Hebrew Points*. p. 63.

A serious Reflection and Wish. p. 66.

Section IV. Concerning *the Usage, Intent and Mean-*
ing of this Name. p. 66.

Section V. Concerning THEOS, DEUS and GOD
used for ELOHIM ; and KURIOS used for
JEHOVAH. p. 72.

Section VI. Concerning the compound Word JE-
HOVAH, and its Meaning. p. 78.

This Meaning confirmed by Proofs out of the *Old-*
Testament, that JESUS CHRIST is JEHOVAH. p. 82.

Section VII. Proofs of the same Truth out of the
New-Testament. p. 87.

The Conclusion, subservient to right Devotion and
Religion. p. 95.

F I N I S.



The SECOND PART begins p. 23.

| | |
|--------|---|
| p. 23. | Section I. The high Sentiments and Expressions of Jews and Christians concerning JEHOVAH |
| p. 28. | Section II. The great external Regard paid unto this Name. |
| p. 61. | Section III. Concerning the various Readings and right Pronunciation of this Name. |
| p. 63. | A Dissertation concerning the Hebrew Points. |
| p. 66. | A serious Reflection and Warning. |
| p. 66. | Section IV. Concerning the Usage, Intent and Mean- ing of this Name. |
| p. 72. | Section V. Concerning THOS, DEUS and GOD used for ELOHIM and KURIOS used for JEHOVAH. |
| p. 78. | Section VI. Concerning the compound Word JE- HOVAH, and its Derivation. |
| p. 82. | This Meaning confirmed by Proofs out of the Old Testament, that JESUS CHRIST is JEHOVAH. |
| p. 87. | Section VII. Proofs of the same Truth out of the New Testament. |
| p. 92. | The Conclusion; Insubstantial to right Devotion and Religion. |



F I N I S

